The Great Deception

THE GREAT DECEPTION

Comyns Beaumont

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CONTENTS

EDITOR'S PREFACE		**7**
FOREWORD		**13**
INTRODUCTION	**THE GREAT DECEPTION**	**17**
Chapter 1:	**Britain, Mother of Civilisation**	**21**
Chapter 2:	**Syrian Antioch and Lincoln**	**35**
Chapter 3:	**The City of Nebuchadnezzar**	**65**
Chapter 4:	**Nebuchadnezzar and the Jews**	**79**
Chapter 5:	**The Eclipse of Babylon**	**105**
Chapter 6:	**Alexander and Macedonia**	**121**
Chapter 7:	**St Peter and York**	**133**
Chapter 8:	**York and the Culdees**	**153**
Chapter 9:	**The Silurian Wars with Rome**	**171**
Chapter 10:	**The True Jerusalem and the False**	**207**
Chapter 11:	**Suppression**	**227**
Appendix A:	**Damascus and Cirencester**	**259**
Appendix B:	**The Golspie Stone and the Flood of Noah**	**277**
Appendix C:	**Athens and Dumbarton**	**285**
Appendix D:	**Edinburgh, the Original Jerusalem**	**299**

MAPS

Insulae Britannicae according to Ptolemy	**320**
Britannia Meridionalis (Southern)	**321**
Britannia Septentrionalis (Northern)	**322**
Edinburgh identified as Jerusalem	**323**

EDITOR'S PREFACE

"*I must confess that over thirty years ago I stumbled rather than deliberately walked into a recognition that the history of remote days as passed down was based on false premises in regard to the most famous ancient peoples, both in regard to geography and chronology.*"
- from THE RIDDLE OF PREHISTORIC BRITAIN
by William Comyns Beaumont (1873-1956)

For new readers who have arrived here without having voraciously devoured Comyns Beaumont's four previous volumes with their complex revision of history, geography, science and religion gently leading up to this final revelation, have no fear. You are floated rather than thrown into the deep end. Deep it certainly is, but it is less of an end than the beginning of an idea whose time has come round again, like the Great Year.[1]

Before we summarise, let us be sure and remember that what we regard in today's virtual age as so commonplace that those who devise such damning labels have deemed it necessary, nay, essential, to refer to as 'conspiracy theory', was in the seriously establishment press of the second trimester of the twentieth century more akin to actual heresy. Comyns Beaumont was at that time an experienced and highly regarded Fleet Street editor, firstly at the Bystander and moving on to the Graphic, having begun as a journalist with the Daily Mail.

In later years, he shared his fascination for this material with Gabriel Toyne, his son-in-law, but he began the journey by questioning weather anomalies, because of extreme events at the time. He was a natural master of what is called, in our dumbed

1 The Great Year - the basis of Royal Arch Masonry - refers to the 'Precession of the Equinoxes', whereby the constellations appear to rotate around the earth because of the 'wobbling' phenomenon caused by forces exerted by the Sun on the bulges at the Equator. The effect is like that of a spinning top which wobbles as it loses momentum. The sky is divided into 12 constellations: 12 x 30 degrees x 72 years gives a 'Great Year' cycle of 25,920 years. Comyns Beaumont emphasises the many cyclical cosmic influences, greater and lesser, whose trickle-down effects impact upon the earth, often in catastrophic ways.

down days, 'joined-up thinking', but what was in fact the combination of the visionary who saw a bigger picture and a journalist who wanted to get to the bottom of it. As a linguist trained to seek out the underlying structures beneath surface representations, later obliged by circumstances to become a student of the esoteric, I was obviously hooked. Edinburgh researcher Andrew Hennessey inspired my hunt, the work of Dr Benny Peiser[2] and Professor Mike Baillie[3] encouraged it, and the enthusiastic assistance of Christopher Toyne miraculously guided it to a successful conclusion in 2015. The in-between parts are for another book!

Comyns Beaumont's studies of earthquakes, flooding, and other extreme weather events and their relation to the passage of Near Earth Objects led him to construct the theory of **Meteorism**[4] which, officially rejected and subsequently publicly ignored, has long been taken quite seriously by former Astronaut Ed Lu at the B612 Foundation,[5] and by NASA itself. Having observed a connection, he delved deeper, and illustrated the action of the now over familiar Law of Attraction as it occurs in nature, in a symbiotic relationship between cometary bodies and volcanic activity on the earth. The comets are initially attracted to certain energetic areas of the crust - usually approaching in a NE - SW direction - causing the formation of chains of volcanoes, which in turn attract further celestial bodies.

He went on from here to see that the Flood of Noah was an actual historical event remembered over hyper historical periods through myth, legend, stone carvings and religious traditions. I would add that the memory of the event is embedded in the very language we must use to discuss not only these subjects but anything at all, for if at the time of impact the whole energetic electrical system of the

2 Dr Peiser is the director of the GWPF, founder and editor of CCNet, the world's leading climate policy network, *and,* impressively, has a 10km-wide asteroid named after him.

3 Prof Emeritus of Palaeoecology at QUB, Dr Baillie's dendrochronology work confirms the date of the catastrophe, though he mat not entirely agree with CB's revised geography.

4 If you search online for the term 'meteorism', you will still find the first few pages of results filled with nothing but remedies for flatulence, sadly.

5 Named after the asteroid home of Antoine de St Exupéry's *Little Prince*.

planet - and wider 'space' - were upset by the electromagnetic pulse which he claims would result on entry into the atmosphere, then the systems in use on earth would of necessity be reset. We would be temporarily disconnected from the grid, so to speak, and would have to adjust to the new, skewed conditions. The '*confusion of languages*' would be the primary consequence - aside from death by frazzling and drowning, and the mass submergence of half a continent along with its highly advanced civilisation.

He equates the Flood of Noah with the Deluge of Deucalion and the Flood of Ogyges, tracing the accounts in multiple sources to give a picture of an Extinction Level Event which had a devastating effect on the world - particularly the western world, whose history ended up being relocated, the stories of the refugees becoming attached over the years to the lands they moved to rather than the lands they had fled from. The history of what was formerly Hyperborea - described by Plato as Atlantis and by others as the Hesperides, Paradise ('*para dis*' - near the gods), the Underworld, Heaven and Hell - was thus transposed to the Mediterranean, giving us a distorted notion of the spread of civilisation.

"***All the relations and uprisings of the ancient Jews in their contacts with the Romans can only be properly resolved and understood, I contend, when the entire sphere of activity is transferred to ancient Britain.***"
(Comyns Beaumont - THE GREAT DECEPTION)

Having spotted the connections between myths and Old Testament accounts, Comyns Beaumont examined these in great depth and concluded, like Tesla,[6] that here was an

6 Nikola Tesla, the Serbian inventor best known for Alternating Current, whose genius was acknowledged by James Clerk Maxwell and Lord Kelvin, died in his hotel room at the New Yorker in January 1943. His papers were removed by agents including John Trump, the uncle of Donald. Elements of Tesla's research appeared in German weapons development during the war, and later in the USA, where top German scientists went to work. His work was inspired by ancient religious texts, where he discovered much encoded scientific information. Some enlightening quotations follow:
"At this time I made a further careful study of the Bible, and discovered the key in

advanced people, with sophisticated military capabilities. He examined the stories of the 'War between Men and Giants' - or 'gods' - and found that they joined up significantly with the arrival of the comet and resultant catastrophe, though he specifically did not associate these two events, regarding them as a coincidence, referring as he did to the relatively primitive weaponry familiar to him in the middle of the twentieth century. He did, though, work out the dates of these events, and concluded that they must have occurred in what is now Britain, leading to the next earth-shattering conclusion; that the Phoenicians, the Ancient Greeks, and most significantly, the Jews, are not what they seem, and did not live where we thought they did.

Revelation. The first gratifying result was obtained in the spring of the succeeding year, when I reached a tension of about one hundred million volts...with my conical coil, which I figured was the voltage of a flash of lightning."

"Ere many generations pass, our machinery will be driven by a power obtainable at any point in the universe. This idea is not novel... We find it in the delightful myth of *Antaeus* (this 'Libyan', or *Irish,* giant - whose name means 'hostile'/'set against' - was the son of Gaia and Poseidon, who was beaten in a wrestling match against Herakles when Athene advised the god to lift Antaeus up from the earth, thus causing him to lose his power by being 'disconnected from the grid - **ED**); we find it among the subtle speculations of one of your splendid mathematicians... Throughout space there is energy. Is this energy static or kinetic? If static our hopes are in vain; if kinetic - and this we know it is, for certain - then it is a mere question of time when men will succeed in attaching their machinery to the very wheel-work of nature."

"So astounding are the facts in this connection, that it would seem as though the Creator himself had electrically designed this planet...." (Tesla on Schumann Resonance, 1905)

"Mr. Tesla thinks he can demonstrate mathematically that force and matter are reducible to potential energy. I am to go and see him next week to get this new mathematical demonstration. In that case the Vedantic cosmology will be placed on the surest of foundations. I am working a good deal now upon the cosmology and eschatology of the Vedanta. I clearly see their perfect union with modern science, and the elucidation of the one will be followed by that of the other." Swami Vivekananda, the first known Hindu Sage to come to the West, where he introduced Eastern thought at the World's Parliament of Religions, 1893.

"Tesla's most misunderstood invention is popularly known as the 'Death Ray'. It was simply a particle beam weapon which he proposed in 1937 and was fabricated under contracts with Alcoa Aluminium and the English and Italian governments. It used electrostatic propulsion techniques, and similar devices are being developed today by the Strategic Defence Initiative Organisation (SDIO) and the US Army Strategic Defence Command." (Quote from THE TESLA SOCIETY)

Immanuel Velikovsky[7] carried out his own revision in 1950, without ever referring to Comyns Beaumont, and received all the praise and blame for the theories of catastrophism. All the praise and less of the blame, perhaps, for Velikovsky's **Worlds in Collision** conveniently left the history of the 'Jews' in the Middle East, where we have all been persuaded it belongs.

"***Despite the fact that the modern Jew has only in very rare cases any of the Blood of ancient Judah, the belief persists that Israel is the ancient home of the Jewish people, and the ancient conflict carries on there, by proxy.***"
(Comyns Beaumont - THE GREAT DECEPTION)

This brings us to the final apocalypse... in its true sense, that of 'revelation', for, if we accept that the events of the Old Testament and those of the New took place in the places we are told they did, and if we accept that the story of Jesus is an amalgamation of myths attached to the life of a British Druid in the land comprising Syria and Judaea (with Jerusalem in Edinburgh, Antioch in Lincoln and Babylon nicely centred in York), then those place-names must be re-attributed to the actual sites where the events occurred. Comyns Beaumont concludes that, as with prehistory, the history of Christianity has been uprooted and replanted in a distant land.

We can only surmise what may be the true significance of the area that Constantine gave his name to - Constantinople, now Istanbul - so that the history of Judaea and Syria (in reality the history of northern and southern Britain) had to be relocated there, but it is clear from the value placed upon Comyns Beaumont's work by those who have an inkling, especially those in high places in Scotland, that he stumbled onto

7 Velikovsky (1897-1979), born in Russia, was a Jewish independent scholar, best known for his catastrophist work *Worlds in Collision,* over which controversy still rages (see De Grazia). To his death he insisted he had not even seen, let alone been influenced by, Comyns Beaumont's work.

something huge - so huge as to be almost, but not entirely, invisible: hidden, if not in plain sight, or in plain *site*, then certainly in *plane* sight (he suggests that the white horses on our hillsides may be markers for flying machines) - by taking a loftier view...

"***Extending the horizon to a loftier view, I claim that Jesus of Nazareth was born and raised in Somerset, the most sacred ancient area in the world, did the world but know it, and where he first strove to make the world and his generation practise the virtues of love, charity, compassion, forgiveness and justice in a world then beset by passion and hatred and lawlessness.***"
(Comyns Beaumont - THE GREAT DECEPTION)

Janice Mendez
Editor
2016

FOREWORD

"*Tap Tap Tap Zing Click Tap Tap*…." A strange and wonderful musical instrument reverberated late into the night down the draughty corridors of a magnificent, although somewhat faded, Irish "Big House" - built around 1700 by the son of a Cromwellian grantee. I had a certain affinity with my Grandfather William Comyns Beaumont. We were both broken-winged birds being looked after in that sanctuary of Lodge House, Tipperary, once known as Ballycraggan.

I was a fledgling grandson that had fallen out of the nest of my parents' chaotic theatre life as they toured, struggling to survive in post-war depressed England. CB (as he was known throughout Fleet Street) was seemingly a broken-winged, gaunt old man in his blind dotage, being looked after by his middle daughter, my aunt Ursula, commonly known as Babs, and her Anglo-Irish husband Bruce Pike.

"*Tap Tap Zing Click!*" The old Fleet Street Remington No. 12 typewriter worked with oiled and frenzied efficiency. CB was anything but in his dotage. Almost blind, yes, but that incredible mind was laying out his last great manuscript, including knitting together all of his previous theories. These are laid out in **The Riddle of the Earth** (1925); **The Mysterious Comet** (1932); **The Riddle of Prehistoric Britain** (1945), and **Britain -The Key to World History** (1948). This last manuscript propounds the ultimate subterfuge by Emperor Constantine the Great to reconstruct the story of Jesus away from the British Isles and place it in the now Middle Eastern "Holy Lands." This is **THE GREAT DECEPTION.**

There was a time that Pompa, as we grandchildren called him, made me angry with that sort of foot stomping intensity that only a tiny child could show. It was not for that tall, gaunt, mysterious and distant air. On reflection, over half a century later, I see that CB was

actually charming, and inclusive of the tiny tots around him. He often took my baby hand. It was thus on one such occasion. Together, hand in tiny hand, we watched the harvesting gang snaking up the long drive-way to Lodge: an old steam engine spewing smoke, towing the great threshing machine, with a procession of men loaned from all the local farms, pitchforks thrown over shoulders, proudly singing IRA rebel songs.

This was the most exciting day of the year on a big farm for a young boy: maids scurrying around; long-tables of Irish soda bread, lashings of newly churned butter, and tankards of Guinness for the men in the Long Room, as the creamery was called; old Paddy's ratting dogs, racing around the bales of barley as they were threshed out, breaking the necks of monstrous, escaping rats; the huge straw stacks growing by the minute – and those great machines! There! In our paddock, proudly puffing, blowing, grinding and cranking, their long belts spinning, turning the threshers and shakers.

What machines indeed. I turned to Pompa, squeezing his hand tight, "Isn't that the BIGGEST straw stack in the world?" CB considered thoughtfully and replied, "No, no, no! We have bigger ones in Surrey!"

I was so cross with CB for that. But only momentarily! I took my revenge on Pompa by playing draughts with him on many evenings, often slipping a new Queen or two onto the back of the board, he being blind to this act of deception and intrigue. "I just don't know how you always win at this game, young Christopher!" I think he really did! Such was the humanity and depth of CB. That twinkle in his eye spoke legions.

I have, however, disliked Surrey to this day!

I write of these personal anecdotes from long ago because they are the measure, at least my measure, of the man. One desperately sad

New Year's Eve at Lodge, Aunt Babs told me that Pompa, who had already returned to a home in England, had departed to join the comets that he had so long ago introduced to the world in his writings. This was 30th December 1955; I was only eight years old.

CB was buried at St John-at-Hampstead in plot O90, in close proximity to George du Maurier and wife Emma, their daughter Sylvia Llewellyn Davies, and the Llewellyn Davies boys, John and Michael; two of the brothers that were the inspiration for the 'lost boys' in Sir J M Barrie's "Peter Pan." CB's brother-in-law Sir Gerald du Maurier first played Captain Hook, as well as George Darling, and produced "Peter Pan" in the West End and around the country many subsequent times, while playing the dual roles. All six are part of the family tapestry. CB's relationship with Sir Gerald's daughter, Daphne du Maurier, and his effect on her writings, is only now becoming apparent. As a young author, Daphne was fascinated by his cosmic catastrophe theories and writings.

As a young adult, I had only a vague notion that CB had published these books and held theories of such singular and revolutionary importance. Then, out of the blue, as it were, I discovered an old box of CB's effects that had been stored away with my Aunt's belongings after she died in Trebetherick, Cornwall. This cornucopia of literary magic included First Editions of all of his books, including his two other books; his autobiography **A Rebel In Fleet Street** (1943), and the extraordinary **The Private Life of the Virgin Queen** (1947).

There, too, at the very bottom of the box, lay the actual *carbon* copy of the long lost manuscript we are presenting to you today.

There is little that I wish - that I dare - to write about **THE GREAT DECEPTION**. I have always been taught, as an actor, never to upstage the star, and as a director never to plagiarise the truly great. It is for you the reader to explore, discover and consider; perhaps returning to CB's previous four books listed above for clarification and, dare I say it, enlightenment.

I can only say I am thrilled at the tenacity, determination and sheer old-fashioned British bulldog spirit of editor Jan Mendez that she hounded me sufficiently - and for enough years - to uncover this manuscript, plus bring the surviving family members along for the ride, in order to publish **THE GREAT DECEPTION**.

"*Tap Tap Tap Zing* — The End."

Christopher Toyne
Grandson

INTRODUCTION

As readers of my previous volumes on the lost history of the British Isles are aware, in them I sought to identify the famous, supposedly drowned Atlantis with Britain. My researches involved almost a lifetime's study of earlier civilisations in America and Asia, as well as Europe. When I came to realise that the "drowning" of Atlantis coincided with the Flood of Noah, as that did in turn with the Greek account of the Deluge of Deucalion, it led to the ultimate discovery that the history of the Scriptures and of the earlier Greek peoples took place in Britain.

The evidence I collected eventually threw a vivid searchlight on the past. The collision of a comet - or more accurately twin comets - with our earth, at a period preserved under various mythical names, emerged as the main clue to the course of world history in a most crucial epoch.

It became increasingly clear. I was actually able to identify Bible sites. In Britain took place the full history of the Israelites and other Bible peoples well into the Christian era, including the lives of Jesus Christ and the apostles. In the ensuing pages the reader can follow the clues and form conclusions from the material presented.

In my last volume, **Britain - The Key to World History**,[8] I identified the sites of many famous Biblical cities and events, and here I give considerable attention to three of them, which in different ways were of outstanding importance: first York, which bore many names through long centuries: Babylon; Strato's Tower; Jericho, and, lastly, Roman Caesarea; second, Edinburgh, immortalised as the original Jerusalem and later as Caerleon, City of the Lion (which had nothing whatever to do with Wales); and third, Glastonbury, or Avalon, closely linked to Christ, who was born in Somerset, then known as Galilee.

If these claims are true, how could the world have been deceived?

8 RESONANCE BookWorks.

Here it need only be said that evidence exists which shows deliberate alteration and suppression of important Roman records relating to Britain, whereby names, places, and objects were disguised, for a definite purpose, at a later period. Many valuable clues were eradicated, including the bulk of the work of Tacitus.

The name of the Jews in Roman history of the period was carefully expunged, and they appear as the Silurians (or Silures) - a variation of Illyrians, their more classical name; both being geographically correct.

Who could have possessed a motive for this elaborate deception involving tampering with classical writers, suppressing others, and deliberately misrepresenting past history and geography? And, granted the desire, who would have possessed the power and means to put it into operation?

The answer is Constantine the Great, the world dictator of his age, who in his youth had known Britain well. He introduced Christianity into the Roman Empire, for political or pious reasons - perhaps both - but it was a Christianity which had arisen in distant barbarian Britain, in an atmosphere of wars, strife, and doubts, and it did not fit in with his policy as a likely creed for his Roman subjects in the South. He therefore caused a completely new and imitation Holy Land to be instituted near his own capital, Constantinople. He was aided by certain prelates he could trust.

He caused “miraculous” discoveries to be made, such as the original Cross of Jesus, and even those of the two robbers crucified with Christ. Jerusalem, the new Jerusalem, was built, splendid churches were erected, and the holy places were proclaimed, despite the fact that Hadrian had destroyed the original Jerusalem stone by stone nearly two centuries before, in Britain. Christ and His disciples, who had never set foot in the newly-created Holy Land, were transferred spiritually from the scenes truly sacred to Christians, to a far distant region, away from the hampering history of Judaism and free of the Mosaic influence on early Christianity, which Rome largely eradicated.

Briefly, such is the explanation of the mystery. There was no one in Constantine's age to question this fraud. Every possible means was employed to conceal the transfer in an age when comparatively few could read, and fewer still knew anything about Britain. Not the least amazing aspect of the story is that it took place over 1,600 years ago, and yet no one seems to have detected the fraud, although many within the last century have strongly questioned the truth in regard to the present Jerusalem and other alleged sacred places. For those who prefer orthodox beliefs to the truth, the fraud will continue to flourish.

What the educated world should recognise is that world geography and the history of the past have been entirely misrepresented by Constantine's dictatorial escapade. He could not transfer the site of Christianity without upsetting the entire geography of the earlier world at the same time. The activities of the disciples, for instance, never took place in Asia Minor.

I would only like to add that the aim of this book is not simply and solely to trace the origins of Christianity and Bible history to Britain, but also to indicate the great age and distinction of Britain's history and civilisation. The one is a necessary corollary of the other. If Britain's unknown history throws a new light on Bible history, it can equally be contended that Bible events, or those relating to the Jews in the works of Josephus, also throw a strong light on this ancient island.

William Comyns Beaumont
1953

CHAPTER ONE

BRITAIN, MOTHER OF CIVILISATION

"The real past is a book sealed with seven seals."
Very Rev W R Inge, D D

This work in various ways enlarges upon the claims advanced in my previous volumes, that the Aryan Race evolved in the British Isles, originally from the Shetland-Orkney Isles and Mull, once of considerable size, but shattered and torn apart by the greatest catastrophe in world history, summarised in the **Book of Genesis** as the *Flood of Noah*, although the Bible contains considerable information on the object only intended to be understood by the initiated. For, properly construed, the history of the Old Testament is the history of prehistoric Britain onward.

The Great Catastrophe in question, as my former readers are well aware, records a period when the then highly civilised world, in the throes of a great war, was smitten by a cometary body, or, to be more correct, by two cometary bodies, one of which collapsed over a large part of the British Isles, with most violent and tragic results. It was an age of considerable populations, and many large, walled cities. I have traced this civilisation over a large area and have been able to identify it with the use of Bible and classical records, legends and myths, archaeology, astronomy, geology, and not least by place names, which frequently survive - in the least suspected places.

I wish to emphasise the claim of the Aryans to have been the first founders of world civilisation, and to indicate the importance of climate to the development of civilisation. C E P Brooks, in **The Evolution of Climate**, appears to be in agreement, and contends, "the districts where civilisation began probably had at that time the most stimulating climate in the northern hemisphere."

Anthropology supports this view, and also teaches that the Aryans never originated in the East, so what is to be said of the religious claims that the Adamites, who, it is not disputed, *evolved in a land named Mesopotamia*, "between the rivers", must never have belonged to that region which geographers term the Afrasian Steppe-Desert belt which stretches from China to the Atlas Mountains in north-west Africa, latitudes almost completely free of rain, suffering scorching summers and the mildest of winters.

Now let us turn to the North. It is my task to prove conclusively that Britain was the original *Atlantis* of Plato, and that in the Northernmost parts of the British Isles, from the Shetland-Orkney group - once incomparably greater in size, but now largely drowned - and from the adjoining regions, arose the Aryan race, the first founders of civilisation, and men of great energy and inventive faculties, among other qualities. Scotland, on the authority of many archaeologists, was the birthplace of the Aryan race, who may be traced throughout the ages from the Palaeolithic, Neolithic, Early and Late Bronze, to the Iron Age. In no sense does this realisation lead away from the philosophy and teachings of the past, but it places them in their true and original setting, confirmed in a hundred different ways. It is as though some priceless jewel which for ages had been ignored owing to a false setting were at length recognised and redeemed.

These were the sons of Adam, the Titans or Giants of Greek tradition. Sanchoniathon, the Phoenician sage (vestiges of whose work were preserved by Eusebius) says that Phoenicia, meaning the Old Red Lands of Scotland, was first inhabited by men of vast bulk and height called *Aletes* ('elite/noble') or *Titans*. A modern authority on this subject, L A Waddell, who spent his professional career in India and *devoted* over a quarter of a century to the question of the Aryans, says:
"I eventually found that, despite all that has been written about the vast antiquity of civilisation in India … there was absolutely no trace of any higher civilisation … in India before the seventh century BC … Historical India, like historical Greece, suddenly bursts into view about 600 BC in the pages of Buddhist literature, and in the **Maha Barat** epic

… with a fully-fledged Aryan civilisation of precisely the same general type which has persisted down to the present day."[9]

Furthermore, he states:
"New keys … unloosed the sealed stores of history … and disclosed them (the Phoenicians) to be the leading branch of the Aryan race; Aryan also in script and speech, and the lineal parents of the Britons, Scots and Anglo-Saxons."

The Aryan civilisation Waddell refers to was, I believe, the Brahmin religion. The caste system was introduced by the Aryan conquerors to preserve if possible the purity of blood of its settlers, as was the case in Mexico.

A generation or two ago a number of philologists with high-sounding professional titles sought to derive the Sanskrit, the earliest tongue of the Aryans, from some ancestral source in a vague, undefined region of Central Asia, and to claim that it was carried thence into Northern Europe. However, anthropologists destroyed that quaint myth, for it was proved that at no time was there any migration from Asia into Europe.

If we take the subject of the origin of language, admittedly the Chaldean, Hebrew, Phoenician and Greek were all derived from one parental source. It is surprising to note *how closely related to the ancient Hebrew is the Welsh tongue*. Leland, a very learned man, Royal Antiquary to King Henry VIII, declared that the Cymric language is closely related to the ancient Hebrew and Greek, although these tongues are supposed to have originated from the other end of the ancient world. Canon Lysons, in **Our British Ancestors**,[10] claims that 5,000 English words are of Hebrew origin, and William Tyndale, a translator of the English Bible, says that "the English agreeth one

9 L A Waddell, *The Phoenician Origins of Britons, Scots and Anglo-Saxons* (RESONANCE BW).

10 Samuel Lysons, *Our British Ancestors* (Oxford and London: John Henry and James Parker Glouster: J. Headland) 1865. (Digitised versions of the book are available at www.archive.org at the time of preparation of this edition - **ED**.)

thousand times more with the Hebrew than with the Greek," while other philologists have said much the same. The Jutes of Denmark, according to an ancient work, **Vetus Chronicon Holsatiae,**[11] were: "Jews of the tribe of Dan, and that Jutes, Angles and Saxons were kindred nations."

The truth is that the Gaels, Hiberno-Celts, Iberians or Hebrews were all originally derived from the same source, who dwelt originally on the Scottish mainland or in the many isles then blessed with a sub-tropical climate, their primordial homeland. They spoke the same language or sounds (which doubtless varied according to local conditions), in differing dialects, its original source inspired by the direction of the once prosperous and important ruling island, Shetland-Orkney, the Crete of the Greeks. Their earliest vocabulary, based originally on primitive sounds, gradually developed through the Old Stone Age into the earliest Aryan speech. This Aryan speech may seem to have been carried not so much eastward in the primitive days as westward to Central America, then easily reached, and where later arose the Mayan empire, named probably after *Maia*, goddess daughter of Zeus and Pleione, one of the Atlantides Isles, drowned in the Great Catastrophe. The importance of Maia was that she was the fabled mother of the great deity Hermes, who represented the priestly class. The Abbé Brasseur de Bourbourg, who dwelt among the *Kiches* of Guatemala, writer of well-known works, traced many Aryan roots.

Two words throw a sidelight on this subject. We have no etymology to explain the origin of the names Atlas and Atlantis, but the Maya word *atl* for 'water' explains them.[12] They also had a destructive demon named *Hurikan* - our word 'hurricane'.

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11 **ED Note**: *Vetus Chronicon Holsatiae* is reproduced in a Latin work: Gottfried Leibniz's *Accessiones Historicae* (1698), which may be found in some libraries.

12 **ED Note**: Livy, among others, associated Britain with the head of a battle axe. I suspect this is not merely a question of the shape of the coastline, but rather it may be related to the L*abrys* of Thor, a reference to the Great Catastrophe. This has led to speculation that the *tau* and the *chi*, both cruciform in nature, could be interchangeable, so *Axland* = *Atland* = 'Atlantis'. See Mason Bigelow: *Hitchhiker's Guide to the Isles of Wonder* (RESONANCE BW) for more on the *tau*.

What it all amounts to is that the earliest known speech can be traced back to its true origin, namely, the British Isles, where we find wide evidence existing of the Old Stone Age, especially in Scotland. Scandinavia, although of considerable antiquity, reveals nothing earlier than the Late Stone Age, when the primitive inhabitants had probably begun to make rafts or build coracles and venture upon the seas.

Sanchoniathon gives an interesting survey of the earliest progress of civilisation. He says that Phoenicia was inhabited by men of vast bulk and height, as already mentioned; that Hypsuranius,[13] named after his mother, first inhabited Ur-of-the-Chaldees; women in those days had intercourse with any man they chanced to meet; Hypsuranius built huts of reeds, rushes, and papyrus; he quarrelled with his brother Usous, who invented clothing from the skins of beasts.

Tyre was consecrated to Astarte, whose totem was a bull's head. In this, Tyre plays the most important role in the earliest history of mankind, and is closely related to the earliest deities of the Uranids, the people of Ur, the great centre of the Magi and teachers. The original Tyre (*Tur*), where ruled the High Ram, the living Deity, was utterly destroyed, as Ezekiel describes in a *post facto* prophecy. A daughter Tyre was subsequently built near Sidon, but it was never the original Tyre, otherwise Ur.

Let us now pass to the more essential problems of the past. For those unfamiliar with the word *Atlantis*, it is essential to make the legend plain, because although Atlantis was Britain, it must be clearly recognised. Plato, in his **Timaeus**, describes how the famous Athenian philosopher and statesman Solon visited Sais, in what we now know as Egypt, and talked of ancient subjects within his knowledge:
"One of the priests, who was of great age, said, 'O Solon, Solon, you Hellenes are but children and there is never an old man who is an

13 **ED Note**: Also known as 'Memramus' or 'Samemramus;' The high one of heaven.' (*cf* REMUS)

Hellene.'" The priest thereupon described how fire from heaven destroyed the island of Atlantis, a terrible catastrophe explained in the form of a myth where "'Phaeton, the son of Helios, having yoked the steeds of his father's chariot, because he was not able to drive them in the path of his father, burnt up all that was upon the earth and was himself destroyed by a thunderbolt.' Said the priest to Solon, 'This really signified a declination of the celestial bodies moving around the earth and in the heavens, and a great conflagration of things upon the earth recurring at long intervals of time.'"

It will be observed that the myth described this declination of heavenly bodies as a chariot. The explanation is that a chariot was a two-wheeled carriage, and on certain ancient coins of Greece, and of Scotland also, the event is portrayed with the steeds in the form of Pegasus and the chariot by wheels, with the twin comets aflame. On certain engraved Scottish stones, and expressly the Golpsie stone, of which more hereafter, the wheel and axle are illustrated by two separate but linked circles. Thus did the ancient Britons endeavour to preserve for posterity an account of the terrible affliction they underwent, whose sinister traces yet survive, although unappreciated by geologists, who have completely gone astray over this extraordinary world event.

It is true that Britain, in Plato's account, is disguised under the name of Atlantis, but the aged priest proceeded further:
"'You do not know that there dwelt in your land,' he said, yet speaking of this Atlantis, 'the fairest and noblest race of men which ever lived, of whom you and your city are but a seed or remnant.'"

"He added:
'There was a time, Solon, before that great deluge of all, when the city which now is Athens was first in war and was pre-eminent from the excellence of her laws and is said to have performed the noblest deeds and to have the fairest constitution of any of which tradition tells.'"

The foregoing tells us that, as explained by the aged priest, the original city of Athens had flourished in the island of Atlantis, not in the country we call Greece today.

Nor did he stop there. According to the **Timaeus**, the Egyptians were themselves originally a colony from Atlantis.

"' The citizens of this city (Sais) are great lovers of the Athenians,' he continued, 'and say that they are in some way related to them.'"

In describing the invasion of Atlantis by a "vast power" from across the seas, which preceded the Great Catastrophe, he said:
"'The vast power thus gathered into one, endeavoured to subdue in one blow our country and yours, and the whole of the land which was within the straits.'"

He concluded by stating that afterwards there occurred violent earthquakes and floods:
"'… and in a single day and night of rain, all your warlike men sank into the earth and the island of Atlantis in like manner disappeared and was sunk beneath the sea.'"

It is important in relation to this account of the priest of Sais to note that the subsequent religious faith of Egypt in the Mediterranean, of Osiris, Horus and the Underworld, so vividly portrayed in the Egyptian **Book of the Dead**, was based entirely upon the destruction of Atlantis. It relates to the very heart of the disaster in Britain and, notably, is placed along the West coast of Scotland and the Isles in the Hebridean Sea. The same belief, slightly varied, was held by the ancient Scots, whose Underworld lay on the mainland opposite the Isle of Skye. These are factors over which every thoughtful reader should ponder.

Our modern world should be grateful to the ancient priest of Sais, and to Plato for giving us this information which otherwise would doubtless have never been realised. The aged priest, however, made two errors in his story which have led many subsequent investigators astray. The Island of Atlantis may have been largely submerged for a period, and doubtless was, in conjunction with the enormous tidal waves that resulted, but it was not permanently

drowned - although certain regions in the West were. A great stretch of mountainous heights could not be submerged for good, and this would especially apply to Atlantis with Mount Atlas and many other high mountains.

His second error lies in the evident misuse of the term 900 or 9,000 years as the period of submersion of Atlantis from the period of Solon, due to a looseness in describing periods we find in both classic and Bible works. It is opposed to astronomical evidence to believe that the submergence of the Island was earlier than 1322 BC, and if we take 'years' to have signified months, and date back 9,000 months, or 750 years, adding it to Solon's period of the 6th century BC, we approximate to the truth.[14] Moreover, in the **Critias** of Plato, which describes Atlantis in detail, it explains that the Atlanteans were familiar with the uses of bronze and iron, and in short, as confirmed in other directions, the Great Catastrophe occurred in the Early Iron Age, a period of great advancement in the use of weapons of war and other lost scientific discoveries.

Researches have indicated that, prior to the event in question, the then living Pharaoh was *Sesostris*, also named *Amenophis*, who had retreated from the foreign invaders of his country and was in the region of the Isle of Mull at the time of the collapse of land and sea. In this very same direction, on the mainland, Deucalion, the Thessalian version of Noah, had been previously warned by 'Father Prometheus', a famous volcano which some short time before produced an abortive eruption, and so prepared him for the sequel, hastened to build his ark, and to be ready for all emergencies, a folklore memory which existed throughout the subsequent Greek and Hebrew ages. Those who may desire to follow the details should refer to **The Riddle of Prehistoric Britain**. I will cite here a remarkable passage of Diodorus Siculus, which indicates clearly the true region of the Flood:

14 "What we now call a month the Egyptians used formerly to style a year." (Manetho). Lockyer has observed that the Egyptians used sidereal as opposed to the Babylonians' lunar measurement of time, causing confusion in translation, so that sometimes a year could be read as a month, or *vice versa*.

"Osiris marched away into Ethiopia. Whilst they were thus employed, the Nile, they say, at the time of Sirius' rising, inundated the greatest part of Egypt, and especially that part where Prometheus ruled, inasmuch as almost all the inhabitants were destroyed, and Prometheus was near killing himself for very grief of heart. From the sudden and violent eruption of the waters it was called *Aetos* (Eagle). Later it was given the name of Egyptus[15] after a king that reigned there. The last name it derived, *Nile*, is from *Nileos*, a King of those parts."

What region was Diodorus describing with this wealth of detail? It could not have been the Egypt we know, because Prometheus was the volcano on an island adjoining Thessaly in Greece. Also, if the Nile were a name for the Ocean, it could not relate either to the Southern Egypt or to a Thessaly in the present Greece. He expressly describes the tragedy as situated on the borders of the Ocean, which he says was later called the Nile - a word by the bye known to Professor Masters, one of the great authorities on ancient Egypt - but in fact it is obtained from the Sanskrit, where the word *nilah* signified blue or blue/black, and descriptive of the ocean depths, but never the yellow, muddy Nile in Africa.

The term 'river', however, is used by Homer to illustrate the 'current of ocean', and the 'river-stream of Oceanus', and it is taking no liberty to claim that it related to the ancient *Gulf Stream*, which washes the shores of Britain. Diodorus speaks of Ποταμος Ώκεανος, the 'River of Ocean', and he says that Osiris - meaning the Pharaoh who became later deified as Osiris, god of the Underworld - was proceeding into Ethiopia, '*the Red Lands*', when the catastrophe took place. Diodorus, in short, definitely points to a Thessaly and Prometheus by the Atlantic Ocean, and calls it Egypt. So opposed is it to all conventional acceptance of classic sites that Diodorus has been set aside accordingly. It agrees, however, in every respect with the facts relating to the destruction of Atlantis. The original

15 Diodorus I,10. Full details of the Flood of Noah, or The Deucalion Deluge, events identical in every respect, are given in *The Riddle of Prehistoric Britain*.

Thessaly; indeed, the only true Thessaly, where today is Argyllshire, and the volcanic mountain Prometheus may be identified with confidence to be *Ben Mhor*, 'Great Mountain', formerly all aflame, which dominates the Isle of Mull.

I have hitherto taken the liberty to rely on this classic evidence concerned with the Great Catastrophe, yet a long volume would not exhaust all the facts, never fully given to the modern world. But I must reluctantly leave this particular aspect to turn to another.

That is the Bible evidence, not only in relation to the same tenebrous event, but also for certain explicit reasons. In **Britain - The Key to World History**, much care was given to show that Abraham originally led the Israelite people from the very north of Scotland, where was situated Ur-of-the-Chaldees, his city, near Stennis, Orkney, to the plains of Wiltshire, settling first in the area of Avebury Great Circle, a very ancient Israelite temple. The history of the early Israelites was traced until in the seventh year of David's reign they were driven away by victorious opponents, and trekked to where Edinburgh now stands. There they built the famous Jerusalem, ultimately destroyed by Hadrian in AD 136, and the Jews expelled on pain of death. This and other factors in the history of the Jews are followed up to the time of the reign of Hezekiah, the first Messiah.

Here the most vital question of Bible chronology must be broached before we press onward. The Great Catastrophe did not occur until the fourteenth year of the reign of Hezekiah, when his capital was almost on the verge of utter destruction at the hands of a vast overseas invading host called Gog and Magog, and also including Assyrians, Persians and others. At that critical hour, when the Great Catastrophe struck the "Isle", as Isaiah (**20: 6**) says, with nearly 200,000 besiegers awaiting the moment to loot the city, Jerusalem was saved by what indeed looks like a miracle. As a part of the cometary crash, a meteor struck the Mount of Olives and split part of it in two - which may be viewed to this day as Samson's Ribs on

Arthur's Seat, the original Mount. It occasioned in Jerusalem itself a most destructive earthquake, accompanied as usual on such occasions in proximity to the sea, by a tidal wave and great floods. Jerusalem, however, survived, and providentially the disaster saved the city and nation, for simultaneously a 'blast', as Isaiah himself describes it, destroyed the bulk of the invading army whose site of destruction may be inspected to this day not very far from Edinburgh. The enemy survivors - nominally led by Sennacherib, the Assyrian King, but actually by a mysterious *Rabshakeh*, the law-giver to the Sakai or Saxons - fled to their own country, their losses being prodigious and all being panic-stricken like the rest of the world at this momentous time.[16]

What was the fate of Rabshakeh history does not relate, but there is reason to believe, from veiled Biblical allusions to 'Gog', that it related to him, and that he met his fate with the rest of that great host. Whether or not, the huge invading armies melted away, and the Island, whether it be called Atlantis or Britain, or "this isle" - Isaiah's description - lay in an appalling state, vast regions destroyed by earthquake, and piled up with contorted and striated masses of rock, burning with inextinguishable fires, or flooded by the Ocean. The eastern parts escaped very lightly compared to the west, where lay the original land of Egypt, or *Mizraim*. The dramatic description given by Ezekiel of their fate is, as usual in such matters, in the form of *post facto* phrasing, and relates to Scotland, the Hebrides, parts of Ireland, Wales and Western England, the latter in less degree:
"And the land of Egypt (Wales) shall be desolate and waste … from the Tower of Syene (Seveneh) even unto the border of Ethiopia. No foot of man shall pass through it, nor foot of beast … neither shall it be inhabited 40 years. And I will scatter the Egyptians among the nations. And I will make the land of Egypt desolate among the countries that are desolate, and her cities … shall be desolate 40 years." **(Ezekiel 29: 9-12)**

16 Zech XIV, 4, 6, 8, 10-12.

In **Britain - The Key to World History**, I have produced all available evidence to show that Rabshakeh was none other than Moses, that remarkable genius, whose extraordinary and sinister career has never yet been compiled from other than Biblical sources. Yet there is little doubt but that he was known variously as Zalmoxis, Zoroaster, Odin, and in a more deceptive setting as Silenus, the 'teacher' of the 'drunken' deity Dionysus, the same as Jehovah, 'Consuming Fire'.

Moses was the man who, before the Great Catastrophe, set the world ablaze either for his own ambitious ends or out of personal hatred of the Pharaoh of his own period. He organised uprisings in Egypt, fled for his life to Ur-of-the-Chaldees - then the rival power of the Pharaoh who had prepared for him most powerful armaments, which later proved inferior to those engineered by the active genius of Moses. The period leading up to the Flood Epoch was a time when firearms ('serpent-rods') and greater destructive weapons had reached a high pitch of efficiency. It was the main cause why the Deity was supposed to have intended to destroy the world. After the Great Catastrophe the secret of firearms was lost, and rediscovered only after many centuries.

At Ur, the seat of the Arch Magus, the High Ram, Moses proceeded to perfect the designs of Dionysus, and inveigled for his purposes other men and arms. He was known as Zalmoxis among the Goths, and as Zoroaster in Persia (probably now South Russia). The Persians were persuaded to assist him to build the armaments of his god, 'Consuming Fire'. Lastly he became famed in Northern Europe as Odin or Votan. Finally, constructing enormous forces, powerfully-armed, he made war on Egypt and the lands of the West, including Jerusalem. Moses, indeed, was the entire inspiration and the active leader of the great invasion of Atlantis, of which the aged priest of Sais spoke.

The main purpose of giving these details is to explain the confusion of chronology, which has a direct bearing on this present work, as the course of true history. Moses did live at the time of the Plagues of Egypt - all forerunners of the presence of the cometary collapse as

that body - or bodies - traversed the heavens in the region of the Earth. The Great Catastrophe occurred *circa* 1322 BC, as proved by the Sothic Cycle, the only certain means of ascertaining time based on the quadratures of the star Sirius.[17]

The period of Moses, although set in its true position as regards the Plagues of Egypt and the Pharaoh whom he deified, is altogether at variance with the history of the Judaeans and others in the order given in the Old Testament. Actually, all the early history of Israel had happened long before Moses' period, for as Rabshakeh he was contemporaneous with Hezekiah, when the Bible lands were invaded by Sennacherib, in which, as stated, Rabshakeh was the leading spirit.

How did this error or deception come about? The explanation is that the Bible history of the Jews - which contains nothing in the least sacred to Christianity - is that Moses became subsequently elevated by the Jewish priesthood for their own purposes as their great prophet and patriarch, when they adopted his doctrines. Yet Jerusalem had never heard of him or his doctrines until in the reign of Josiah, when it was burst upon that credulous monarch by ambitious priests for the first time. (**II Kings 2, 23: 3-13; II Chronicles 34: 14-21**) When later the Old Testament came to be first compiled, at the time of the Babylonian Captivity - by Ezra and his assistants, who created Judaism - past chronology was tampered with recklessly in order to convey to the people of Judah that Moses had been their divine prophet who made them the Deity's "chosen people" ages before, thus giving his ordinances the necessary antiquity - besides claiming that their past kings had been defeated or overthrown because they had run after gods other than Moses' Jehovah. Actually, as Rabshakeh, he had lived less than a century and a half before Ezra and his scribes glorified him as their prophet.[18] Yet we should not lose sight of the power of Odinism.

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17 See *The Riddle of Prehistoric Britain,* Ch 9: The Astronomical Doctrine of Hermes.

18 Hezekiah had never heard of 'Moses', who was a later figure. The account of Moses as Rabshakeh and his siege of Jerusalem can be found in *Britain - The Key to World History.*

Thus we come to the final point before passing on.

The reader will note, probably with surprise, in this, the third of the trilogy, the remarkable vicissitudes of the famous city of Babylon which necessarily occupies much space because of its repercussions, but this is because it offers primary evidence of the true course of history relating not only to Britain but to the whole civilised world. I may add that the Babylonian period follows historically and correctly on the collapse of the kingdom of Judah when overthrown by Nebuchadnezzar. The actual period was some centuries earlier than the usually estimated dates, as in such matters classical sources are most unreliable.

We will now proceed to the period when the Macedonian King Seleucus Nicator obtained Babylon and Syria as his kingdom after the death of Alexander the Great, and how he spurned the then ruined and devastated city of Babylon in favour of Antioch - both flourishing cities today; the one York, and the other Lincoln.

CHAPTER TWO

SYRIAN ANTIOCH AND LINCOLN

"The way most men deal with traditions, even traditions of their own country, is to receive them all alike as they are delivered, without applying any critical test whatever. So little pains do the vulgar take in the investigation of truth, accepting readily the first story that comes to hand."

Thucydides

Geoffrey of Monmouth, in his **History of the Kings of Britain**, states that Brennus, or Brennius, a British King, captured Rome *circa* 390 BC and is confirmed by Livy - except that the Roman historian describes how Brennus, leading his "Senonian Gauls", had the city at his mercy except for the capitol, and was frustrated from capturing it only by the frightened cackling of the Capitoline Geese which gave the alarm - a story known to every schoolchild.

According to Geoffrey, Brennus was the younger brother of Belinus, son of Dunwallo, who divided Britain into two parts; Belinus ruling from south of the Humber, including Wales and Cornwall, and Brennus from the Humber to Caithness. Brennus, ambitious and warlike, in due course made war on Belinus, was defeated, and fled to Gaul, but, deciding eventually to make another attempt to conquer all Britain, he landed on its shores with a formidable army. The two hosts confronted each other, when their mother, with trembling steps, flung her arms around her younger son's neck and implored the two brothers to become friends. Having finally embraced one another, they then decided to invade the Low Countries, in which campaign Brennus led his subjects, the Senones. The Senones require very close scrutiny as an ancient people on both sides of the Channel.

Who were these Senones? Livy describes them as "yellow-haired giants", of high courage but fickle temper. He speaks of their "harsh music and discordant yells," and admits that Rome was unprepared for an enemy "never before seen or heard of, from the Ocean and the remotest regions of the earth."[19]

In the end, Camillus, by guile, utterly overthrew them, according to Livy, but Geoffrey states that Brennus stayed and tyrannised over the enemy. It would appear that they retreated into Umbria but were finally subdued by Rome in 283 BC.

It also appears that Brennus and his Senones in Italy never returned to their own country. Richard of Cirencester, in his **De Situ**, says that all the tract south of the Thames was anciently occupied by the Senones who passed into Gaul around 400 BC with their King, Brennus, planning to attack Rome, but leaving their own land unprotected and full of spoils. Some fifty years later, he adds, the Belgae, who were settled across the Rhine by right of conquest, sent out colonies and occupied the deserted land of the Senones. The Belgae were themselves Senones, and as will be seen were really the Saxons. In Caesar's time they stretched to Lutetia, later Paris, their name being preserved in the city of Sens and the River Seine.

The Senones of Britain were called Iceni, also Cenimagni or Cenomani, a very important people who enable us to throw a new light on the past. In Southern England they occupied Hampshire with Portchester and Southampton Water, to where cargoes of metals were brought by pack-horses from the Western counties, and shipped across the Channel to avoid the circuitous and dangerous navigation round Land's End. Prasutagus, King of the Iceni, so enriched himself by this traffic that he made the Romans his heirs, hoping thus to assuage their greed, but as we know they plundered his family, violated his daughters, and enslaved his nobles. This caused the uprising, in 61 AD, of Queen Boadicea and roused other

19 Livy, *History of Rome,* V. Livy is rightly extolled as a great classical writer, but his historical accuracy has often been questioned.

Icenian tribes, including also the Silures under Caractacus, to make war, with the result that Britain was all aflame from the Channel to the Forth. Place names confirm the Icenian settlement mainly in between the Itchen and Antona Rivers of Hampshire, with Winchester their capital, and the New Forest was called Icenia, by Leland, as late as the reign of Henry VIII.

But the main country of the Senones lay around the Humber, including most of Yorkshire and also Lincolnshire, and especially the Eastern counties of Norfolk, Suffolk, Cambridgeshire and Huntingdon. It is significant that these people were termed Ceni or Iceni Magna, the Great Iceni, or Senones, the senior or original Senones, to distinguish them from the late-comers in Hampshire. Ceni or Iceni is only an adaptation of the original name of Senones. Or perhaps it may be explained the other way about, for I shall endeavour to prove that they were the racial descendants of those Babylonians called Senaah in Nehemiah's list of those who adopted the Mosaic cult, and were led from Jerusalem by Zerubbabel in the reign of Darius, numbering 3,930 persons, and who totalled the greatest proportion of all others of non-Hebrew birth who accompanied him and embraced Judaism. (**Nehemiah 7: 38**)

The Senaah were the people of the Biblical Shinar - the aborigines of the country where Babylon was situated among its rivers and canals - who were also Babylonians or Syrians, and were those who became converted to the Moses doctrine. The true position of ancient Babylon is a complicated and very important question, for few ancient cities have been more confused than the great walled city of Nebuchadnezzar both in location and history. It had a great bearing on the past and we must consider it.

Cush was the eldest of the sons of Ham, and the eponymous founder of the Cushites, otherwise the Chaldeans, also frequently called Phoenicians ('red', *ie,* reddish complexion and hair), or Ethiopians (same meaning), or Thracians (also red-headed and blue-eyed), by the Greeks. His brethren, we are told, were Mizraim, Phut, Libya - originally Ireland

- and Canaan. Cush fathered Nimrod, "and the beginning of his (Nimrod's) kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." (**Genesis 10: 10**). Furthermore, Nimrod's son Asshur (Assyria)[20] left Shinar and built Nineveh and other cities elsewhere (**Genesis 10: 11**). In other words, Asshur migrated and created Assyria, and in this there is absolutely no ground for the assumption that Babylon was a part of Assyria; Babylon lay in *Syria*, an essential differentiation.

As it is my purpose to prove to the reader that this "Babylon" really lay in Britain, on whose site now stands the ancient city of York, so also the Biblical Assyrians or Asshur "went out of that land", where Babylon stood, the contention being that they were known later as Senones or Belgae, (people of the god Bel or Belin), and were racially Saxons or Sakai, who dwelt between the Marne and Seine, and lower Rhine eastwards. They were described as Gauls, and some of their descendants were those who settled subsequently in Southern England. The Senna Gallica denoted the River Seine, not a region in Italian Umbria.

The Assyrian cities specified in Genesis were Nineveh, Rehoboth and Calah; also Resen, "between Nineveh and Calah." It is of importance to note that the ancient city of Treves, on the banks of the Moselle, was occupied in Caesar's time by the Treviri or Treveri, a Belgic people of Celtic origin, and the citizens of Treves claim Assyrian descent to this day.

On the *Rotes Haus*, a late Gothic building erected in 1450, is a proud claim inscribed in the 17th century, recording "*Ante Romam Treveris statit annis MCCC*", a declaration that Treves stood there 1,300 years before Rome was built, giving the city thus an origin of *circa* 2076 BC.[21] This claim was based on an ancient tradition that it was founded by Trebeta, son of the Assyrian King Ninus (Asshur), the traditional builder of Nineveh and husband of Semiramis. Nor does it stand alone, for not far

20 **ED Note**: '*As': '*God', *'shur'*: 'wall, enclosure, area' – 'God's Land' (by the WALL)

21 According to my revised chronology, Abraham led his Jews to the land of Canaan, *circa* 2160 BC. On this computation Babylon was founded by Nimrod not very long after Abraham's migration farther south to Hebron.

from Brussels stands the town named Ninève, whose origin is lost in the past - in the remote past, yet it offers a strange coincidence. Calais, again, is a very ancient settlement of man, once ruled by the Senones, and may very properly be related to the city Calah, built by Ninus or Asshur, once we are on the trail. Nor are these mere coincidences, for they need to be taken into account with other antiquarian sites of Biblical and classic importance in the very essential revision of ancient topography in Northern Europe. If, therefore, Asshur or Ninus quitted his original parental home in the land of Senaah, in what is now Yorkshire, and started on his own in the Low Countries, not far distant, we must discover the true site of ancient Babylon accordingly.

Bearing in mind the great antiquity of Britain, there need be little surprise if the Senones of the Low Countries, including the Trojans, proved to be a younger branch of the Senaah, or the Ceni Magni of Eastern England. Whatmore, in his **Insulae Britannicae**, credits the Ceni Magni as settled in East Anglia, Norfolk, *etc*, but he fails to identify the people of Lincolnshire other than the Coritani, although there is little doubt that the Ceni Magni, whose very name suggested their importance, dominated both Lincolnshire and Yorkshire from a very early time, ages before the Brigantes managed to spread into Yorkshire after the fall of the Silurian capital in the reign of Hadrian. Apparently long before that the Parisii were settled in the north-east of Yorkshire, near Flamborough Head, and they were Senones, having come from where is now Paris. In fact the Ceni Magni may be said to have indicated the Sena (or Senaah), the Syrians of Babylon.

Another sidelight is thrown on the Senones by the fact that in 680, St Wulfram, then Bishop of Sens, the ancient capital of the Gaulish Senones, founded the great church of *Grantham*, Lincolnshire, dedicated to him, although only a few foundations of the original edifice remain *in situ.* For what reason did Wulfram select Grantham for this sacred honour? True, a personal reason might have influenced him, but it may have been because St Wulfram recognised the relationship between the Senones of England and those of Gaul. The Bishopric of Sens became later the seat of an

Archbishop who was Primate of Gaul and Germany. A further indication of the territories of the Senones is Geoffrey's statement that Brennus led his Senones against Rome and that his sovereignty was from the Humber northwards.

Josephus says, in his **Antiquities of the Jews**, that the plain in which men first dwelt was named Shinar, and that they descended from the mountains and fixed their habitation in that plain:
"From there God caused them to send colonies abroad to people the earth, and that Nimrod, son of Cush, was the leader who built a tower of burnt bricks and bitumen to defy God in another flood. The place where they built the tower is now called Babylon."[22]

The genealogical tree contained in the tenth chapter of Genesis is misleading, because its compilers persisted in using Noah as the founder of the human race, whereas the patriarchs and many of the prophets long preceded him. Asshur, for example, is included as one of the sons of Shem, although we are also told that Nimrod, son of Cush, was father of Asshur, and Cush was the son of Ham. Shem is also given as the parent of Elam, Arphaxad, Lud and Aram, otherwise daughter states. And we are furthermore told that Arphaxad was born to Shem two years after the Flood, that he lived 438 years and was the grandfather of Eber, founder of the Hebrews (**Genesis 11: 10: 14**), whilst Josephus states that Arphaxad founded the Chaldeans.[23] All this confusion and division is due to the fact that these had nothing to do with pedigrees as such, but related to an entirely different matter. It is opposed to all factual and scientific knowledge, for instance that the Chaldeans, regarded as the earliest founders of civilisation, as also the Hebrews, came into existence after the Flood. Aram in like manner was the eponym of Aramea, who were the Syrians, indistinguishable from the Chaldeans.

It is in fact very questionable that the name Shem was related to any tribal descent but that properly it was related to Samos of Thrace,

22 Josephus, *Antiquities,* I, 4, 1. The allusion to the Flood and the Tower relates to a far later period, the one being antediluvian, the other postdiluvian.
23 *Ibid* I, 6, 4.

the Semothees of the poet Milton, which Samos, otherwise Ur-of-the-Chaldees, became at a certain period the religious and ruling centre of the Druids, over which presided Ham, otherwise the living Arch Druid Deity Ammon or Hermes, the centre of the sacred hierarchy. It did not represent Semites in the modern rendering of the word at all. It meant followers of Samos or Ur.

If we apply the foregoing to Babylon it may also be contended that this ancient city existed, like Jerusalem and Damascus, and was not destroyed at the time of Noah's Flood, the ostensible reason being that, when transferred to their true sites, all three cities lay along the eastern shores of Britain, and the Great Catastrophe wreaked its major damage in the lands of the west, traceable to this day, while those in the east escaped the worst.

We know that Jerusalem suffered severely but was not destroyed, but we hear nothing of either Babylon or Damascus, both of which may have suffered from floods.

It may be claimed with some confidence that the far-famed Tower of Babel was only erected after the Flood in question. Josephus, it is true, reports that Nimrod said that he would be revenged on God if he should have a mind to drown the world again, adds:
"That he would build a tower too high for the waters to reach, and that he would avenge himself on God for destroying their forefathers."[24]

The original Nimrod lived long before the Flood epoch, and 'Nimrod' can only be a synonym for the new ruler of Babylon. It is likely that Nebuchadnezzar was the speaker, for he was given to *braggadocio* and he either erected the Tower of Babel or reconstructed it to become the wonder of the world. Soon after the 'Blast' of Isaiah, which destroyed in a flash the vast enemy army outside Jerusalem, an embassy was sent to "inquire of the wonder that was done in the land." (**II Chronicles 32: 31**) It may explain why King Nebuchadnezzar, in his reign, rebuilt the Tower both as an observatory and a place of refuge. Isaiah implied a catastrophe to afflict Babylon at some later period. He pictures nations

24 Josephus, *Antiquities,* I, 4, 2

assembled for battle, and how the earth will shake in the wrath of the Lord of Hosts, of massacres and destruction, and finally that "I will stir up the Medes against them … and that Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." (**Isaiah 13: 17,19**) The reference can only relate to the capture and destruction of Babylon by Xerxes of Persia. Jeremiah, in declaring against the idolatry of Babylon, says, "Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out my hand upon thee, and roll thee down from the rocks, and I will make thee a burnt mountain." Later on, he says, "The sea is come up upon Babylon: she is covered with the multitude of the waves thereof," which prophecy he says was made in the fourth year of Zedekiah's reign when he accompanied him to Babylon. (**Jeremiah 51: 25,42**)

These prophecies, if they referred to actual events, as we may presume was the case, record the destruction of the Temple of Bel or Babel, as was accomplished by Xerxes and not before; the other recorded a tidal wave and an earthquake, for a typhoon is related to meteoric visitations and may easily have flooded the city. Nevertheless both prophets were completely wrong in their prophecies that Babylon would be blotted out forever.

Recall Isaiah's words:
"It shall never be inhabited, neither shall it be dwelt in from generation to generation;"

and **Jeremiah (51: 62)**:
"None shall remain in it, neither man nor beast, but that it shall be desolate for ever."

Why were they so completely wrong?

Because St Peter addressed his first Epistle to the Romans from Babylon - in York!

To say more on this aspect at the moment would be premature, but the reader may be begged to bear two facts in mind in relation to the earlier times. Our sources of information are derived mainly from Greek or Roman writers, the works of Josephus, who wrote in Greek, and the scriptures written in Hebrew. The works of Josephus, most essential to the historian, are acceptable only subject to certain revisions, for much of his work in certain ways was doubtless tampered with by the Romans at a later date. Greek writers employed Greek names for men and geographical sites, as did likewise Josephus, and these names frequently fail to accord with the Hebrew, so require most careful investigation. Another most important factor to recall is that when Constantine the Great, as a political and religious act of major importance, established Christianity in the Roman world of the Mediterranean, every effort was used to change the venue of past history which related to the Jews and the beginnings of Christianity and to transfer it to an atmosphere free from prejudice, and thus to enable him to construct a new Jerusalem within the near vista of the Roman Empire and himself. The problem of how far Christianity was to be linked with the past history of Judaism was a question of deep concern. Origen, one of the early Fathers, regarded the Deity of the Old Testament as unworthy of worship, with its very intolerant Yahweh or Jehovah.

Another important point to stress is the distinction between Syria and Assyria. Herodotus, like others, was confused between the two. In one passage he mentions the River Halys which he describes as separating *Syria* from Paphlagonia, but he should have said *Assyria*. Also he, like others, terms the Cappadocians Syrians, whereas they were a branch of the Assyrians.[25] Actually, Syria and Assyria were separated by the 'River Euphrates' - or 'Perath' in Hebrew - now the North Sea, as shown later in this work. Syria included originally Aram, a part of Chaldea, and stretched at one time from North East Scotland to the South of England, bordered westward by Cirencester, and included Dorset. It was often generalised by the Greeks as Phoenicia. Syria therefore occupied a great deal of Britain,

25 Herodotus, *Histories*, I, 6, 73.

where also was Babylon, whereas the Assyrian power stretched along the north of Europe to beyond the later Saxon Territories. That Babylon lay in Syria is clearly indicated by the division of the Empire of Alexander after his death in that city which he intended to make his capital.

Seleucus Nicator, Alexander's principal general, especially distinguished in his Indian campaign, in the partition of the Macedonian Empire, acquired Babylonia and Syria. Antigonus, another chief, obtained Phrygia, Lycia and Pamphyllia (classified as in Asia Minor); Eumenes, a third general, obtained Cappadocia, Paphlagonia, and Pontus (also in Asia Minor); and Lysimachus, the senior, became King of Thrace and later of Macedonia also. Antigonus, calling himself “King of Asia”, ultimately brought against himself Seleucus, Lysimachus, Ptolemy and Cassander, and was defeated and killed at the decisive battle of Ipsus, in Phrygia. He ruled over the territories that in earlier times had embraced Assyria, and the reason he brought the other Macedonian kings against him was that he made war on Eumenes, and after taking him prisoner put him to death, his object being to acquire all the former Assyrian lands. But, and this must be understood, the name 'Asia', relegated to 'Asia Minor' by historians, had nothing to do with the Orient. It was a part of the then Northern 'Europe', occupied by Odin and his 'Asar' men, a word signifying 'God' ('*As*'), having the same meaning as 'Goth' or 'Gut', *ie*, 'God's men'. Much difficulty confronts the student of this period as no authentic history of the period of Alexander the Great was compiled for over three hundred years after his times. It is an extraordinary omission in view of his great fame and world conquest, and there are indications that his movements were shrouded for a reason.

Seleucus, be it noted, took no concern of Babylon, and built instead the city of Syrian Antioch, making it his capital, and adorning it. Sometimes it was called Tetrapolis, as it was divided into four quarters. The citadel stood on a high hill and the River Orontes flowed below the city. In addition to the royal palace it possessed other palaces, fine temples, galleries, and fountains or lakes nearby. Writers of antiquity declared that no city could excel it in fertility of soil, in trade, riches or

commercial enterprise, and among other attractions, a few miles from the city, Seleucus laid out a noted park at a spot named Daphne, wherein he dedicated a magnificent temple to Apollo and Artemis. The attraction of Antioch was such that Babylon, already largely in ruins, became almost deserted. Those Jews who had not returned to Jerusalem in the time of Zerubbabel and Ezra, migrated largely to Antioch where they were well treated and granted privileges, including their special residential quarter.

These are historical facts, and in this matter we may ask ourselves what attraction would have drawn the Macedonians, and later also the Romans, to those sultry and arid Oriental countries which have never offered any inducement either as possessing minerals (except oil in recent times) or fertility. The interests of both nations lay in Europe, not in the Middle East, and indeed the entire region lay outside of world interests, as the world was then, for although Persia might have affected them, previously the Persian pretensions had been destroyed by Alexander. Moreover, the ancient Jews were not Asiatics, and nor were the Syrians, an erroneous belief responsible for much futile misunderstanding. The venue of events needs to be transferred bodily to Europe.

Antioch was especially famed in the annals of the earliest Christianity. The name of Christian was first adopted there. St Luke was reputed to have been born there, and St Paul and St Barnabas remained there a considerable time preaching the Gospel to neighbouring Gentile cities, and they baptised their converts in its river, the Orontes. St Peter was also in Antioch, and some accounts claim that he was its bishop for seven years. According to Metaphrastes he preached the Gospel *in Babylon and in Britain*.[26] It was said that he died in Rome, and that Constantine built a church over his tomb - later the Vatican - but, although the Papal authorities maintain this claim to the present time, his death and burial have never been satisfactorily established.

26 Rev William Lawson, *Bible Cyclopaedia*, III, p 651.

The Romans, on their entry into Syria, occupied Antioch, and made it their military headquarters - until they later selected Caesarea in preference. Vespasian, well established In British Annals, settled a Roman colony in Antioch prior to his war with the Jews, and accorded it the honour of a *colonia*. St John Chrysostom, who was well acquainted with the Druids from personal contact, was Bishop of Antioch in the 4th century AD.

Confusion, so rife in regard to the sites of these early Christian centres, is added to by reason of the fact that Seleucus built another Antioch in "Asia", on the borders of Pisidia and Phrygia, which was also made a *colonia* by Augustus, but was given the name of Caesarea. It may be mentioned here that, despite close search and survey at various times in Asia Minor, no satisfactory evidence has yet been able to be produced of the sites of either of these Antiochs, which applies indeed to other alleged early Christian sites in what is now Asiatic Turkey, Volnay, the traveller, who made prolific search for the Syrian Antioch, identified it as a ruined town built at the foot of a hill, but its only evidence of antiquity was part of a wall built by the Crusaders. Moreover, Syrian Antioch was erected on the top of a high hill.[27]

Antioch, in Syria, I claim to have been the original and ancient city of Lincoln. There is a venerable saying to the effect that "Lincoln was, London is, and York shall be, the fairest city of the three," a saying hoary with age. At all events there is no doubt respecting the fairness and importance of Lincoln in an early period. The first traceable city comprised an area of nearly forty acres on the summit of its steep hill, and within its walls occupied an almost perfect square, 440 yards in length by 425 yards in breadth, protected on three sides by a broad, deep *fosse,* in places 80 feet wide, while the fourth side, a precipitous cliff, offered an impregnable defence. Its ramparts, faced with stone, were from 20 to 23 feet in height and from 10 to 12 feet in thickness. In the same way as Antioch, it was divided into four quarters, one being allotted to the Jews, also as at

27 Josephus, *Wars,* III, 2, 4, describes Antioch as "the third city in the habitable earth." Rome was doubtless the first and perhaps Jerusalem the second in his opinion.

Antioch. Its castle and principal buildings stood on the summit of this steep hill, and originally the River Trent flowed at Its feet as in the case of the Orontes at Antioch. The surrounding region possessed many ornate Greek or Roman villas as portions of tessellated pavements have revealed. Its main highway, Ermine Street, passed through its centre, from London to York, and was said to continue to "the very north of Britain at Caithness."[28]

A separate gateway gave entrance to its four quarters. How many Roman legions may have been quartered there remains uncertain, except that the lower part of a large colonnade in the centre of Bailgate disclosed tessellated pavements, altars, monuments, and tombstones, the latter mostly related to soldiers of the 9th Legion, which Legion served with Vespasian in 69 AD on his proclamation as Emperor after the death of Galba when he sent to Britain for soldiers.[29] He was about to conduct the war against the Jews, but left Britain in consequence of the Imperatorship, leaving his son to carry on the campaign.

Vespasian had been active In Britain for some considerable time before he left to protect his interests after the death of Nero. Eutropius says vaguely that he encountered the Britons thirty times, and Suetonius states that he reduced two very strong tribes, 20 towns, and the *Insula Vectis*, and fought thirty battles against the enemy, in the reign of Claudius. Nero, says Josephus, found no one but Vespasian equal to the task of conducting the war against the Jews. He continues:
"He was also a man that had long ago pacified the west, and made it subject to the Romans; he had also recovered to them Britain by his arms which had been little known before."[30]

Vespasian, however, did not conduct the siege of Jerusalem in AD 70, although Nero sent him at the end of 66. For nearly three years he delayed taking active steps, hoping to subdue them without great bloodshed. This fact was referred to by Titus himself, when he

28 J Charles Cox, *Lincolnshire,* pp 196-202; E Mansel Sympson, *Lincoln,* pp 33-41.
29 Tacitus, *Histories*, II, 86.
30 Josephus, *Wars*, III, 1, 2. This passage bears the marks of a later interpolation, not infrequent in this work.

had overthrown the Jews and reprimanded them severely. In the course of his speech he spoke as follows:
"At this time my father came into this country, not with a design to punish you for what you had done under Crestius, but to admonish you; for, had he come to overthrow your nation, he had run directly to your fountain-head and had immediately laid this city (Jerusalem) waste; whereas he went and burnt Galilee and the neighbouring parts and thereby gave you time for repentance."[31]

As I contend in the reconstruction of past history and geography, Lincoln was Antioch, was made a *colonia* by Vespasian, and was the headquarters or *Praetorium* of the Romans until it was superseded by York. Prof Freeman stressed the importance of this honour by observing the high rank held by Lincoln among Roman cities, which it shared only with Cologne. "Koln and Lincoln are cities kindred in origin and name," added Freeman.[32] However, Professor Freeman was in error, for York became the principal *colonia*, "*Colonia Prima Flavia"* according to Pliny, who says that Vespasian settled a *colonia* in Caesarea under that title, whereas Lincoln was *Colonia Flavia Caesariensis* ("of Caesarea"), in that province, which *Colonia Prima* intimated that York was the First or Principal colony, instituted by Vespasian, for Flavia was his family *gens*.[33] York, originally Babylon, became Caesarea in Augustus' reign.

If, moreover, the ancient Antioch in Syria were the earliest centre of Christianity, the same can definitely be claimed of Lincoln. It possessed many churches and priories from an early time, including the Priory of St Catherine, whence even bishops of the early church walked barefoot to Temple Bruer, a renowned circular edifice, like the Church of the Holy Sepulchre, built by Constantine in the present Jerusalem. The early Christian churches were circular. Temple Bruer was strongly fortified, having embattled towers, and was guarded by buildings. The Templars had many Preceptories besides Temple Bruer. Bishop Remegius, the first Norman Bishop, built the present

31 *Ibid* VI, 6, 2.
32 Cited by Cox, *Lincolnshire,* pp 196-7.
33 The use of *Flavia* notes that Vespasian ordained the distinctions.

Cathedral, founded a Leprosarium, and made Lincoln the centre of a vast see. Paulinus, who was Bishop of York for a short while in 625, baptised a large number of converts in the Trent at Segelocum, including the Governor, named Bressa, and his family, according to the Venerable Bede. Segelocum, now Littleborough, lies on the Trent near Lincoln. Was the Orontes of Antioch the same as the Trent? The two names are closely related, one being the Greek, the other Saxon. It would seem that the River was considered most sacred.

There seems to be no doubt regarding the former importance and wealth of Lincoln as an inland port. William of Malmesbury described it as "the mart of visitors by land and sea". Its canal system is said to have been of "ancient origin" and of "great commercial value", while its sea facilities were such that it ranked as the fourth most important maritime city in the reign of King John.[34]

Another light is thrown on ancient Lincoln by its highways, for such not only indicate its historic importance to transport with roads passing through from north to south and to the west, but also to ancient military movements when chariots were used in large numbers and a great deal of country was thick forest and in parts impassable. The most important was Ermine Street, the famous straight thoroughfare, from London to the utmost north. As it enters Lincoln it is still named "the Straight", which recalls the event recorded in Acts, when Ananias, a disciple of Damascus, was told: "Arise and go into the street which is called Straight and enquire in the house of Judas for one called Saul of Tarsus."[35] It is very applicable because in this reconstruction of the past, Damascus, the great commercial mart and port, stood on the site of the present London. It was traditionally founded by Uz, the son of Aram, hence was Syrian, and famed of ancient days for its "passage trade" in wool, wine, corn, and manufactured goods. In the time of St Paul it had a large Jewish population. Evidence to show that London was originally Damascus, is given in Appendix A.

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34 Sympson, *Lincoln,* p 199.

35 Acts 9:11. St Paul's city, Tarshish or Tarsus, originally Gades, was situated in Cilicia, of which the present Bristol is the daughter. (*Britain - The Key to World History*).

Another most important highway was between Lincoln and Seaton or Axmouth, a significant fact when the circumstances are realised. It passed through Cirencester and Bath to the once important southern port, the original Sidon. Transport from the south could join Ermine Street at Lincoln, and proceed to the north.

The Romans may have improved and repaired these long straight highways, of which no fewer than fifteen proceed from London alone, but mostly they were constructed long before their day. Geoffrey of Monmouth says that Belinus built straight roads of stone and mortar, and Thucydides says that the Macedonians did likewise, a matter of special interest when it is proved that *their* original home lay in Northern Scotland, from Inverness to Perthshire. The Atlanteans also built long roads, and that points to a period before the Flood. As they used chariots, such highways were essential. These ancient thoroughfares certainly speak to the antiquity of British civilisation.[36]

Stukeley, the famous antiquary, also drew attention to the Car Dyke, a considerable ancient canal which extended from the Lincolnshire River Welland to the Witham, and drained the waters from the hills. "One principle purpose of this and other canals," he says, "was to convey corn in boats from the southern parts of England to the northern *praetenturias* in Scotland for the maintenance of the forces kept there." It is suggestive and explanatory of the wars with the Jews in the Edinburgh regions. This dyke also passes through Lincoln, joining with the Trent and then the Humber, so a fleet of corn-boats could continue by the tide up the Ouse to York.[37]

Long prior to the Roman occupation, some authority built a great bank along the sea-coast, said to have been erected by foreigners.[38] Archaeologists agree that Lincoln was an important city long before the Roman occupation.

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36 **ED Note**: See also Alfred Watkins, *The Old Straight Track* (RESONANCE BW), and John Michell, *The View over Atlantis* (New York, Ballantine Books, 1969).
37 Thomas Allen, *History of the County of Lincoln*, p 6.
38 *Ibid,* p 7.

There is little doubt that Lincolnshire felt the full force of a tremendous earthquake at some distant time. In the area of Boston great numbers of fir trees and oaks were found in a drain 40 feet deep, lying in all directions and appearing to have been torn up by the roots by great natural force. Near Boston itself were found a smith's forge, with horseshoes and other things made of iron, 16 feet below the surface, covered in silt. In 1696, near the Welland, at Spalding, at about 10 feet underground, were discovered jetties and the head of a tunnel which formerly emptied the land water into the old river, and near the river were unearthed several old boats from 20 to 30 yards distant which showed that the river was wider formerly or had suddenly changed its course. In the same direction were dug up the remains of old tan vats or pits, and a great quantity of ox-horn and shoe-soles of a strange unusual form with sharp-pointed toes, "which things show that the surface of the country lay anciently much lower than it now does and has been raised up by the sea."[39]

The historian Dugdale contended that the Fenlands were firm dry land, proved by the great amount of timber buried, for trees, except willows, will not thrive for the most part in standing water:
"The Ocean," he claimed, "broke into it with such violence that the woods were turned up by the roots and silt covered the ground to an extraordinary depth to the verge of the highlands."

Skegness, formerly a great haven, walled and with a castle, was swallowed up by the sea, and at Wisbech in 1635, workmen deepening the river found an earlier bottom 8 feet lower down. In 1796, Dr De Serrea and Sir Joseph Banks found a submarine forest stretching from Skegness to Grimsby. [40]

The foregoing accounts show us that a severe disaster must have caused great destruction and alteration in this part of the world. Henry of Huntingdon, describing it as it was formerly, before the catastrophe, says:

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39 Thompson, *Boston*, p 276.
40 Sir William Dugdale, *Embankment.*

"This fenny country is rich and plenteous, yea, and beautiful to behold, watered with many rivers running down to it, garnished with a number of meres both great and small which abound in fish and fowl. And it is firmly adorned with woods and islands."

William of Malmesbury also paid tribute to the former beauty of these parts:
"The fens were a very paradise and seemed a heaven for the delight and beauty thereof; in the very marshes bearing goodly trees which in tallness, as also without knots, strived to reach up to the stars."

We may summarise the inquiry into Lincoln accordingly as a city of former great importance, pre-eminent before the time of the Romans, dominating a flat fertile plain and served by rivers, canals, and long-distance roadways. Apart from becoming, in the time of Vespasian and Titus at least, the military centre of the country, it was a city of great commercial importance with ships carrying cargoes either for troops or for inland requirements. It was, in addition, sympathetic to the early Christian teachers, and was renowned for its many churches largely under the auspices of the Knights Templars, originally intended as a purely religious Order, until 1172, when they were first placed under the direct authority of the Pope.

The Order was formed primarily to guard Christian places, and its members were sworn to chastity, poverty and obedience, but, amassing wealth and power from the donations of their followers, they incurred the hostility of Philip IV of France who persecuted and tortured them unmercifully. Finally, Clement V, who was placed on the Papal throne by Philip, condemned the Order in 1312. As a body protecting the holy places their activity in Lincoln can perhaps be explained.

One further point about this interesting city, which has survived terrestrial upset and many great fires, is its coat-of-arms, which consists of a shield divided into four parts by a cross, in the centre of which is a *fleur-de-lys.* The shield is surrounded by a wreath of bay or laurel, indicating fame, with a bow and strings at the base. There was always significance in these ancient urban coats-of-arms, so such is probably the case here. The cross within the shield or wall

may indicate the city of Seleucus Nicator divided into four quarters. The garland or wreath of bay (which preceded laurel as a symbol of homage) and the bow were both sacred to Apollo. The *fleur-de-lys* is more difficult to explain, and we can only speculate. Count Goblet D'Alviella, the authority on ancient symbols, relates it to the lotus flower and the *trisula* (trident). All three have an upstanding spike, and a leaf on either side. He inclines to relate it to the sun but he shews with many examples that both the lotus and *trisula* were widely used in India and remarks:
"In the centuries following the expedition of Alexander, it was Greek, or rather Graeco-Asiatic art which influenced the development of Indian architecture and sculpture."[41]

The founder of Antioch was Seleucus Nicator, who earned his laurels in India under Alexander. Did he then create the design, using the *fleur-de-lys* as his special emblem acquired from India, the four quarterings perhaps representing the city he built, and the bay leaves and bow in honour of his god, Apollo?

With these facts and necessary surmises, we come to the crucial question whether Lincoln could be original city of Seleucus, Antioch in Syria. As classic and Bible history are normally interpreted, it is impossible, indeed fantastic, but as we are in search of the truth we must reject orthodox dogma when it proves faulty and misleading. The orthodox mind refuses for instance to regard Atlantis as more than a mere 'fable', for otherwise all its dogmatic tenets would be upset, and they must remain sacrosanct. The orthodox is too frequently a case of the blind leading the blind.

Orthodoxy is at the mercy of a period when geography was not a science, with reference works scarce, unknown or misinterpreted, while behind all lay concealed a deliberate intention to mislead the world for specific reasons. In the early days of Christianity many priceless works were committed to the flames, with the library of the Ptolemies deliberately burnt by fanatical monks. The Renaissance and Reformation gave little or no help in these matters.

41 Count Goblet D'Alviella, *The Migration of Symbols* (RESONANCE BW).

Josephus is almost the only exception. He is an invaluable authority on the history of the Jews, of whom he was one. His work was allowed to survive the holocaust because he did not spare the Jews in describing their wars with the Romans. He also paid lavish homage to Rome, as we know, and after the fall of Jerusalem he accompanied Titus to Rome, where he lived and died. Nevertheless there is strong evidence of tampering and of interpolation in his works in many places. His references to Christ in **The Antiquities of the Jews** is generally regarded as an interpolation. There are many such. In one instance we find Titus accredited as saying to the rebellious Jews:
"Have you stronger walls than we have? Pray, what greater obstacle is there than the wall of the Ocean with which the Britons are encompassed and yet do adorn the arms of the Romans?"[42]

Agrippa is supposed to have said, thirty years earlier, of the rebellious Jews:
"They were encompassed by the Ocean and inhabited an island not less than the continent of this habitable earth."[43]

Did both think alike about this gem of hyperbole? There were no Roman walls in Britain until after both had long been dead. Agrippa's speech reeks of interpolation. These are but two of many such examples.

But now to return to Lincoln:
We have seen that it corresponds to Antioch in all essential particulars, which could scarcely have been duplicated. Situated on a high hill, like Antioch, with the River Trent flowing at its foot, like the Orontes; with waterways pointing to its importance as a commercial port; the city divided into four quarters exactly as in the case of Antioch; in a situation to be able to service the Roman armies in their wars with the Judaeans until Caesarea superseded it; placed in an ideal position for keeping watch and ward over the South and Midlands; and situated, as will be seen, in the original Syria, its site fits into its proper place. Its prestige as a *colonia*, as one of the earliest seats of Christianity, its wealth and importance both from a political and commercial aspect cannot be

42 Josephus, *Wars*, VI, 6, 2.
43 *Ibid,* II, 16, 4.

doubted; its Castle, its early church, signs of ornate villas and wealth, a series of great camps at Kine, Honington, Hoo Hill, *etc*, and other Roman stations at Horncastle, Ancaster and Caistor, all speak of the former importance of this ancient city.

In AD 115, Antioch was almost destroyed by an earthquake, said to have been one of the most appalling in history. The Emperor Trajan, who was staying at Antioch, escaped only with difficulty from the room in which he sought safety. Records of the period are so poor that we possess no actual record of whether Trajan visited Britain, though his name is represented at York by an inscription relating to the Ninth Legion in AD 109-10. There is reason to believe that the Roman Emperors visited Britain much more frequently than such few stories told by, for instance, Augustus, of whose presence there was no record, only certain allusions by Roman writers. If the earthquake in question, related to Antioch, were that which devastated Lincoln and the Fenlands, it agrees with a more suitable period than that reported comparatively late in 1185.

The question of the site of Antioch is closely wrapped up with the position of Babylon. Both came under the jurisdiction of Seleucus Nicator, and Babylon lay properly in Syria, certainly not in Assyria. In the normal way, Babylon would have been his capital, had he not preferred to build his city of Antioch, which certainly implies that geographically the two places could not have been very far distant from one another. His reason for so doing may have been governed by the fact that Babylon had drifted largely into decay when Xerxes stripped it of its wealth and left it in a ruinous condition. Alexander himself, it is true, had stayed for some months in the Castle or Palace, and intended to restore it in a grandiose style, and to make it the new capital of the Macedonian Empire, had not death claimed him so early. It is equally true that Alexander may have been influenced by motives which did not affect Seleucus. But the facts demonstrate that the two cities could not have been far apart from one another.

Yet what could be more divorced than Babylon from Antioch in Syria as defined in the Near East? Any atlas will shew us that

Babylon lies (or its supposed ruins lie) over 750 miles east of the dubious Antioch, the two separated by a waterless, uninhabitable desert even less inviting than the Sahara, which possesses at least a few oases. How could a site so alien and separate have been the capital of Syria when so utterly divorced from it, to say nothing of Babylon's wealth and power in the time of Nebuchadnezzar?

The Roman records of what happened in Britain, from the period after the siege and capture of Jerusalem by Titus in AD 69-70, are scanty and non-informative. Only one side item is worth note. Petilius Cerialis, a high Roman officer, a relative of Vespasian, who had been prominent in Britain from AD 61 onwards, once incurring severe defeat at the hands of the Silures, was under Titus the most prominent Roman general at the siege of Jerusalem in 70. In 71 he was appointed *propraetor* in York. Are we to suppose that he was skipping from one end of the ancient world and back again in the days when travel outside the Roman Empire was perilous, and undertaking what was in any case a considerable journey?

Similarly Julius Severus, in 134, was in command of the Roman Legions in Britain, his headquarters at York, then famed as Caesarea. He was despatched by Hadrian to put down an insurrection of the Jews. We are supposed to believe that the Emperor removed his general from Britain to the other end of the Empire to fight the Jews. Hadrian himself, who visited York, probably more than once, appears to have directly inspected the arrangements he had instituted to keep the Jews behind their own wall until they were at length utterly defeated and expelled from their country. All this happened in Britain.

It is a curious fact but there exists scarcely a recorded trace of hostilities between the Britons and the Romans during the years AD 68 to 134, in the south, at least. In the north, across the Border, there was never quietude. The Northerners fought with indomitable courage against great odds, inspired by hatred of the intruders who had struck at their freedom. The victories of Vespasian, Titus, Agricola and Cerialis came and went, but made little difference to their unrelenting struggle, until

the time of Hadrian, who destroyed Jerusalem (Edinburgh) and its Temple and expelled the Jews once and for all from their country, and caused them to be dispersed to other parts.

This, however, is premature. It has this bearing on the situation of Antioch, inasmuch as, if Lincoln were Antioch, and York (originally Babylon) were Caesarea, both in Syria, adjoining the country of the Judaeans (in Edinburgh), they all fit together into the history, as they must do. If we go further back, to the first Roman clash of arms with the Jews, it was in 63 BC when Pompey, who had been fighting in the region of Pontus (the Baltic, not the Black Sea), went to Damascus (London) and compelled the rival Kings of Judaea, Hyrcanus and Aristobulus, to enter into an armistice. Later he marched towards Jerusalem by way of Corea, on the southernmost boundary of Judaea (really Syria), and pitched his camp at Jericho (Erech, York), and finally proceeded to Jerusalem, which he besieged and duly captured. Thus the Jews lost their independence and became for the first time tributaries to the Romans.[44]

The reader here will naturally ask how this can be explained away since we have always been taught that Julius Caesar was the first Roman ever to set foot in Britain? That depends on what the Romans themselves intended by the name "Britain" or "Britannia", and also what the natives in those times generally intended by it. Tacitus, for example, says that Caesar was the first Roman to lead an army into Britain, but his own works relate solely to the wars of Agricola against the Scots beyond the *Bodotra* or Forth.[45] Boece, the Scots' historian, says that Caesar invaded the regions about Stirling, and it seems that he did so.[46] The name Britain came from the north, originally *Pretan*, or, as some believe, *Cretan*.[47] The Brigantes, who called themselves Britons after Brutus, migrated southwards comparatively late, but their original territories in Britain were in Scotland, Albany or Albania, which embraced Perthshire, Fife, Stirling, and southwards to the

44 Josephus, *Antiquities*, XIV, 3, 4.
45 Tacitus, *Agricola*, 13.
46 Hector Boece, *Historia Scotorum.*
47 See Bigelow, *Hitchhiker's Guide*, for discussion on the transposing of *p/c* - or *k,* or *q*.

Solway Firth. The various tribes in what is now England went by their own tribal names under native rulers. Josephus uses Bible names or often Greek names of countries and cities and people.

This is a very important distinction, which must be appreciated in order to reach a true understanding of past history in Britain.

I introduced Pompey's invasion for a certain purpose in order to clarify topography. When he marched onward (doubtless following the usual Ermine Street which started from "Damascus"), on reaching Corea, he made his temporary camp at Jericho, renowned in the Old Testament as a walled city of great size and strength. Corea lay in the south of Yorkshire, near the Humber. The Coritani were a tribe in Lincolnshire (also in the Damnia region of Stirlingshire). Whatmore wrongly places Corie near Market Weighton, the name appearing in the **Iter** of Ravennas, but it related to where now stands Doncaster, just inside the Yorkshire border. Corrie, or Caer Corrie, now Doncaster, was where Hengist built his Castle of Corrie, according to Geoffrey of Monmouth.[48] On this showing, Judaea, in BC 63, extended almost as far south as the Humber. It was, however, in the past, Syrian territory. Of Jericho there is more to be said subsequently.

When he was in this region, Pompey decided to cause certain maritime cities or ports to be repaired, including Jerusalem's port of Joppa, still a port of Edinburgh; Dora (Old Dor, Flamborough Head, once a port), and Strato's Tower, all properly placed between York and Edinburgh. Strato's Tower, as Josephus explains, was subsequently rebuilt by Herod as a magnificent city.[49] He adorned it with harbours and temples, and changed its name to Caesarea, some 40 years after Pompey's conquest. "Strato's Tower" is one of the vital clues to the past.

Herod, both admired and hated by the Jews, from whom he mainly derived his immense revenues, rebuilt this city, curiously named, in

48 Geoffrey of Monmouth, *History of the Kings of Britain*, VI, 11.
49 Josephus, *Antiquities*, XV, 9, 6.

the very south of the then Judaea, which adjoined the sea. He erected many buildings of white stone and "most sumptuous palaces," and laid out an outer and an inner harbour, always, says the text, sheltered from the sea waves as conveniently near the city, with a double station or harbour for mooring ships. The entrance from the sea was protected by a mole against the great waves and there were stone buildings and storage places for cargoes from abroad. For adornments he had set up two enormous Colossi or images, one of Augustus Caesar, the other of *Urbs Roma.*[50]

Urbs Roma depicted on an ancient Roman coin

This great work took some twelve years to complete. It was a curious operation, even more curious when fully realised. To begin with, Strato's Tower did not properly belong to the Judaeans at all. It lay in Syria, but with the decline of that state and the increasing power of the Jews, it had been occupied by the latter, although there was constant friction between the two. Secondly, the great expenditure on Strato's Tower by Herod did not benefit Jerusalem, nay, it was a competitor of Joppa. Thirdly, the erection of the *colossi* of Augustus and of *Urbs Roma* was not only a clear indication of homage to the Imperial Caesar, but it offended the Jews themselves, for they regarded such images as forbidden by their faith. The sequel to this event was that, when the task was nearing completion, and the city was renamed Caesarea, in honour of Augustus, as though signifying that it was his city and port, "an edict issued by Augustus Caesar in BC 14 released all Jews in Britain from slavery or taxation."[51]

50 Josephus, *Antiquities,* XV.
51 Roberts, *British History Traced*, p 238.

It was no coincidence. Caesarea before long became the seat of the Pro-Consul, the acme of Roman power in those parts. We have no direct knowledge whether Augustus visited Britain at this time, but Horace throws out hints. Of Augustus, he says:
"*Serves iterum Caesarem in ultimos Orbis Britannos.*"
"Keep safe Caesar, about to go among the farthest Britons in the world."[52]

And these significant words:
"*Praesens divos habibitur Augustus, adjectis Britannis Imperio.*"
"Augustus will be hailed a god, having thrown the Britons into his Empire."[53]

Having thrown the Britons into his Empire. Significant words. May Horace have insinuated that Augustus came to an arrangement with Herod whereby the latter built the city and port to which he gave the name of Caesarea and held it in fief for the Romans? And that Augustus met the expense by relieving the Jews of the payment of tribute which they so bitterly resented? Herod had to exercise great diplomacy to keep in with Roman Imperialism on the one hand and his turbulent subjects on the other. Caesarea became the military centre of Roman power from which eventually Jerusalem was destroyed. When Titus marched his armies to the siege of Jerusalem he concentrated his forces at Caesarea. It became the civil and military metropolis of so-called Palestine.[54]

The Jews again and again claimed that their religion of the Mosaic law forbade them to pay tribute to any Gentile ruler. It lay at the back of the trouble in Hadrian's reign. This political arrangement between Augustus and Herod was probably a clever compromise, whereby Herod satisfied his subjects that his expenditure gave them a splendid city and port on their southern border and that they were relieved of taxation and slavery, whilst in the meantime Augustus obtained the strategic port that he needed.

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52 Horace, *Odes*, I, 35.
53 *Ibid*, III, 5.
54 No trace whatsoever of this important city and port exists in the present Palestine. A few fragments of stone pillars have been found, and the ruins of a fort erected by the Crusaders, having no estuary in a sandy desert where no man lives. Caeasarea lay to the south of Jerusalem, whereas this supposed spot is in the north. How could so important a city vanish without leaving a trace?

Hear what Josephus says of this strangely-named "Strato's Tower": "The city itself was called Caesarea which was also built of fine materials and was of fine structure. Nay, the very subterranean vaults and cellars had no less of architecture bestowed on them than had the buildings above ground. Some of these vaults carried things at even distances to the haven and to the sea … both the rain and the filth of the citizens were together carried off with ease and the sea itself, upon the flux of the tide, from without came into the city and washed it all clean."[55]

A fine, almost modern city with an up-to-date drainage and sanitary system. But please note what Josephus is telling us. Caesarea lay on a *tidal* river: When the tide went out it carried to the sea the drainage of the city, and when the tide came in, it washed out the city drains. But *there are no tides in the eastern Mediterranean*! Except near its entrance into the Atlantic, its tides are scarcely visible half-way to Israel.[56] Thus the conclusion must be that *Strato's Tower or Caesarea was not in the Mediterranean*.

We may now surely raise the question of the earlier origin of Strato's Tower in the south of Judaea, but properly in Syria. What was this city originally which had been allowed to fall into such neglect, "much decayed", until Herod restored and aggrandised it? We are told it lay near the mouth of the river which flowed through the city. Who, then, was this elusive Strato who owned or built a Tower? All we can gather is that he was an ancient King of "Phoenicia", which may be interpreted as Chaldea. In other words, was it the ancient Babylon, which some 300 years earlier had fallen into neglect and ruin? Was "Strato's Tower" a latent memory of Babylon, after it had become deserted and the Seleucid hierarchy extinct, yet which became again prominent in the period of Roman domination for certain geographical, military and political reasons, its former grandeur having faded into obscurity and the city itself only vaguely recalled by its Tower, a case of *sic transit gloria mundi*?

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55 Josephus, *Antiquitie*s, XV, 9, 6.

56 **ED Note**: J H McElderry, *Mediterranean Tides and Currents,* Irish Astronomical Journal, vol. 6 (1), p 12: "It is generally assumed that the Mediterranean is tideless, or that its tides are so small that they are not worth consideration."

Such, indeed, appears to have been the case. It was situated in Shinar, the original land of Nimrod, in the Plain, with its river referred to in the scriptures as *Gozan* (Ouse), in a fertile country, where arose Erech and Babel, the latter name relating to the famous Tower, of such majestic proportions and wealth in its heyday, when it captivated the imagination of the world. This name Babylon simply meant "City of the Gate (or entrance) of Bel"; used evidently as a descriptive term like our modern reference to Rome as "the Papal City".

Who was Bel? He was no other than Apollo, the Hyperborean, or Greek, or Chaldean deity, who was known to the ancient Britons as "Bel" or "Belin", signifying "Lord".[57] What relation could this Northern god Apollo have borne to citizens dwelling in the Persian Gulf? The mere question shews its absurdity. Babylon's true name was Erech, hence the later variation of York, which as the city of Bel or Belin demonstrates its Northern origin and its astronomical significance.

The name Bel or Belin was piously used by Northern British or Pictish Kings, like Cuno-Belin or Cassi-Bellaun, which latter opposed the landing of Caesar and, according to Geoffrey of Monmouth, was buried in York. He also gives us King Belinus, the same name Latinised. The Cassi or Catti, as will be explained later, were the original Macedonians, of Chaldean or Caledonian stock, Britons dwelling originally in North-Eastern Scotland who, in accordance with their history at a certain period became the ruling power as far south as York. Their place-names are still found in Yorkshire in such rivers as the Ure (Ur), Calder (Chaldea) and Don (the Aberdeenshire river where they dwelt). This ancient relationship helps to explain why, when Alexander the Great marched south to Babylon, the people received him with loud acclamations and delight, and was probably one of the main reasons why he attempted to transfer his capital to Babylon, which action was only prevented by his untimely death.

57 Rev Canon William L Bowles, *History of Bremhill*, p 50, claims that Stonehenge was dedicated to Apollo-Belin and that the unknown god of Bath, with flaming hair and beard, was the same deity.

These sidelights may seem somewhat premature before the facts are presented, but it is so, because the Northern deity Belin or Apollo illuminates the history of Babylon when it lay in the grip of the Persian monarchs who adopted Zoroastrianism - otherwise the cult of Moses - less through religious fervour than a desire for conquest. The Persians had ready allies in Babylon, where a powerful Jewish underground movement was led by Daniel in order to betray the great city, which may be compared with the methods of certain modern informers.

As yet, however, the evidence has mainly endeavoured to shew that Babylon was a city of Shinar or Syria and not Assyria; that it lay in a state of ruin when Seleucus Nicator obtained possession of Syria; that he made the hill-top city of Antioch his capital in preference to Babylon, and drew away a large part of the population from the ancient capital which then steadily declined under various tyrants and eventually became known merely as Strato's Tower; that the Jewish Kingdom, whose power advanced as that of Syria declined, obtained possession of it; and that the Romans, in the reign of Augustus Caesar, by a private political arrangement with Herod the Great, restored it, made it a fine port, and renamed it Caesarea.

It scarcely needs to be repeated that Erech or Babylon, later called Strato's Tower, and lastly named Caesarea, was the ancient York, the Eternal City - if such a description were ever applicable - visited by numerous Roman Caesars and Emperors, from Pompey onwards, including, it would seem, Augustus, Vespasian, Titus, Hadrian and Trajan. The Emperor Severus died there, and his son and successor Caracalla was assassinated there by Allectus. Constantius, who made it the capital of the entire West, and also died there. Constantine the Great and Maximus were both proclaimed Emperor there. It was a very great historical city, frequently damaged and destroyed, suffering all the vicissitudes of fortune, and, though venerable, in age beyond all others, yet remains today eternally young and vital.

CHAPTER THREE

THE CITY OF NEBUCHADNEZZAR

"Of the early Celtic inhabitants of the country[58] we know but little.
Relics of the Stone, Bronze, and Iron Ages attest their presence.
The hills are everywhere scarped with lines and entrenchments.
It is extremely probable that York was the site of an
ancient tribal settlement. Tradition says that
the river banks, as far as the Humber,
were protected by a chain of forts
two miles apart."
Canon James Raine

History to be properly understood demands a correct knowledge of the lands and areas involved, or otherwise it becomes misleading and largely valueless. The events pertaining to Babylon affect the world to this day, and if we fail to plant our feet firmly on its true soil they remain obscure, as though through a glass darkly.

Much mystery surrounds, for example, the movements whereby the Israelites, besieged in their first capital, Hebron (Egyptian Thebes or Abaris) and, at the mercy of the Philistines, were permitted in the eighth year of King David's reign to remove themselves and all their belongings unmolested, to march through hostile territories and to seize, with little difficulty, the country of the Jebusites, with Jerusalem, over 400 miles distant. By Ab'Ram led originally south, they had, in times gone by, dominated the land of Mizraim for 500 years. After this long war they were at the complete mercy of their foes, the Philistines. Josephus calls it a Great War:
"All Syria and Phoenicia, with many others besides, came against the Hebrews."[59]

58 York is here being referred to.
59 Josephus, *Antiquities*, VII, 4, 1.

The terms granted them were surprising for those harsh times. David was allowed to collect all those of his people willing to follow him and march away, wives and families too, retaining their personal belongings, to the city of Jebus, which fell like ripe fruit into their hands. Such tolerance is almost inexplicable, until we can divine the reason. It seems that the surrounding nations, Egyptians or Philistines, Syrians and Tyrians, agreed among themselves that the Israelites must go elsewhere, and to give them the opportunity, free of molestation, if they moved to a region far from their former habitation.[60] Moreover, to reach the land of the Jebusites they had to pass through Syria. Probably the subsequent close friendship between King Hiram of Tyre and David had something to do with this migration.

In my identification of the true sites in question, these Israelites who for centuries had dominated the west and south from the vicinity of Avebury, in Wiltshire (where the great camp called Barbury Castle marks the original site of the citadel, Hebron), assembled there under David and trekked all the way to where Edinburgh now stands. They totalled about a quarter of a million persons according to Manetho, the Egyptian historian (though Josephus estimates a much higher figure), and they included 367,000 armed men.[61]

The compiler of the **Book of Chronicles** subsequently endeavoured to conceal the immensity of the Hebrew disaster, the text suggesting that the Elders went to Hebron to anoint David as King, whereas he had already been their monarch for seven years. (**I Chronicles 11: 1-3**). Finally they set forth to acquire their new city, with the evident consent of their former foes.

What route did they follow? My estimate of the period when David led his followers to Jerusalem is BC 1649, nearly 3,600 years ago (nothing very extraordinary considering the great age of civilisation in Britain); the date, I may add, being based on astronomy.[62] We

60 Josephus, *Against Apion*, I, 4.
61 Josephus, *Antiquities*, II, 2.
62 *Britain - The Key to World History.*

have followed the Fosse Way, which then existed as an Atlantean highway, running not far north of Avebury, passing through Cirencester, a Philistine or Egyptian frontier city, leading on to Lincoln and York, and then northward again along the Ermine Street to their destination. If this were their route, they marched through Syria evidently with the consent of the Syrians. The passage way, avoiding the "wilderness" (as the Scriptures describe the forest and rough lands), is always important in tracing prehistoric movements.

An exodus such as this indicates that main thoroughfares must have existed, especially when the refugees were loaded up with their belongings. Higden and other antiquarian authorities have maintained that Ermine Street ran between Caithness and London. This supports its existence as early as the time of Ab'Ram, who set out from Ur-of-the-Chaldees (South Orkney), and must have used a *via* through the immense Caledonian forest, so thick and impenetrable in many parts. As he went to Damascus before he moved on to the land of Canaan, his journey affords evidence of the existence of Ermine Street. Alternatively, reaching London (Damascus), whence he turned westward, his probable route was the road known as "The Devil's Highway", a very old route also, and part of the Great West Road from London to Staines (*via* Bagshot Heath); thence to Silchester; Marlborough (near Avebury), and finally to Bath.[63]

63 "The Roman road from London, which branching at Silchester communicated with the west of England and South Wales, is not referred to in the Laws of Edward, though it was as important as any of the Four Ways. The road takes a direct course from London to cross the Thames at Staines, beyond which it bends slightly towards the south, and then turns due west, straight to Silchester, the Roman *Calleva Atrebatum*. From Silchester a road of which little trace remains led to the north. To the south a road went to Winchester, and on to Porchester and Chichester, to beyond Southampton, and to Old Sarum. To the south-west the Portway led direct to Old Sarum, from which one road went to Dorchester and Exeter, and another westward, perhaps on to the Mendips. From Silchester to the west was a road to Speen, where it divided, one branch going to Bath and across the Severn to Caerleon and South Wales, and the other to Cirencester, Gloucester, Brecon, and to beyond Carmarthen. Crossing these roads was a road from Winchester by Marlborough to near Wanborough, which formed a part of Higden's Erming Street from St. David's to Southampton."
T Codrington, *Roman Roads in Britain*, 1919.

Roads sufficient for traffic, apart from tracks over hill and dale, of which numbers yet survive, speak eloquently of the means of transport, and there were numerous canals as well. In Plato's ***Critias*** it is said that the Atlanteans possessed enormous numbers of chariots for warfare, as did also the Philistines and others, which necessitated highways. The god Hermes, among his many services to man, was the deity of traffic and roads, and images of him were set up at crossroads by the Greeks and Britons.[64]

This takes us back to the long trek of the Israelites from Mizpah to Jerusalem (Avebury to Edinburgh), for inferentially they had the consent of the Syrians to use their highway - it must have been part of the agreement that their migration allowed them the use of the highway to their new destination, and any such agreement would assuredly have included consent to their seizing the city of Jebus, which, according to the Greek traditions was a city of the "Encheleans", or "Encheleds". According to their geography, it lay in Illyria;[65] the Greek *Illyria* being, as will be shown in due course, the British *Siluria*, where stands Edinburgh. The name Encheleans or Encheles can lead to an interesting disquisition as to these people, who were absorbed into Judaea, with a name so close to the Scandinavian Engels, Angles or English. At all events the arrangement was apparently satisfactory to all parties.

Shortly afterwards we find that King Hiram of Tyre, at that time the wealthiest and most important monarch, proffered the most generous aid to both David and Solomon, and assisted largely to build the Temple of Solomon, a temple dedicated to Molech or Melech (*Melc* - "king"); the Tyrian Melcarth, the god (not hero) Hercules, otherwise Poseidon, the "Powerful Lord." That this was so was indicated by its "molten sea", which Josiah destroyed, and other Phoenician symbols. Hiram was probably the "High Ram", or Hermes of that period in the South, and was thus able to save the Israelites and become the patron and friend of David and Solomon.

64 *The Riddle of Prehistoric Britain.*
65 Herodotus, *History*, I, 73.

This tends to simplify the situation, but in no wise fits in with the accepted sites in the present Palestine, where Hebron is sited a few miles from the current Jerusalem and the powerful Philistines are accorded a tiny stretch of territory, separated from Egypt by the Desert of Sinai. Such geography is false to British history.

The foregoing explains the itinerary of the Judaeans to Jerusalem (Edinburgh), but what of Babylon? Babylon, at that period, had not achieved its later power. It was Chaldean, or Syrian, because its founder, Nimrod, had descended from the mountains of Chaldea to the plain which they called Shinar.[66] Josephus describes Nimrod as a "bold man and of great strength of hand,"[67] exemplified in Genesis (**10: 9**) as "the mighty hunter before the Lord." This description is noteworthy because the fabulous great hero of prehistoric Greece was Orion, also the great and mighty hunter who was subsequently placed among the constellations. Cory in his well known work states that Orion was the founder of Babylon and its first king.[68] Nimrod and Orion were apparently one and the same. It may be permissible to draw the reader's attention to the curious resemblance between the ancient and long prehistoric hero Fingal, or Fin-ma-Coul, "White Gael" and Orion:
"Fingal, illustrious warrior, conqueror and hunter, able in one stride to reach Arran Island from Mull, resembles Orion, the mythical hunter of great size and strength … who was placed by Hermes among the constellations, where Sirius nearby is described by Homer as the Dog of Orion, as Ben Cruachan was the dog of Fingal."[69]

This comparative myth suggests that Nimrod, one of the earliest of the race of Titans (or sons of Adam), a giant among giants, reputed always as a great hunter, led his followers from the mountains of Chaldea or Scotland to the plain of Shinar, and was later immortalised by transfer to the celestial heavens in the ancient

66 Josephus, *Antiquities*, I, 4, 1.
67 Josephus, *Antiquities*, I, 4, 1.
68 J P Cory, *Ancient Fragments*, XII.
69 *The Riddle of Prehistoric Britain*. On the Golspie Stone, an ancient Chaldean Zodiac, the figure of Orion is given. Sirius was the watchdog of Orion, the "Watcher".

zodiac. This is in accord with classic references to the earliest civilisation attributed to the Hyperboreans, or, in other words, to the Chaldeans or Ethiopians, all one and the same. It accords also with the great antiquity of Babylon which was traditionally built by giants. Moreover, it indicates that the founders of Babylon were prehistoric Gaels from the North. Also it fits in with the contention that the Gaelic Senones of Yorkshire and Lincoln were descendants of the Senaah in the Plain of Shinar. Whereby we return to the vicissitudes of Babylon, which I claim was the original city of York, formerly Erech, and later Strato's Tower, then Caesarea, and finally Eboracum or Yorvik.

According to the vestiges of Berosus' *History of the Chaldeans* (he himself being one), Nabopolassar sent his son against the Egyptians (Wessex and Wales), Coele-Syria (the Central Plain), and Phoenicia (Dorset), and died while Nebuchadnezzar was absent on this campaign, in which he was victorious. He hastened to return as soon as possible to Babylon and found that the principal men of the Chaldeans had preserved his throne for him. He adorned the Temple of Bel and other temples with the spoils he had captured in the war. Berosus continues:
"He also rebuilt the older city and added another suburb to it on the outside (across the river), and so far restored Babylon that none who should besiege it afterwards should have it in their power to divert the river so as to facilitate entrance to it and this he did by building three walls about the inner city and three about the outer."[70]

It is one of the characteristic features of Babylon that the main river flowing through the city is emphasised unusually. It lay on a branch of the River "Euphrates", or Perath, which as claimed earlier related to what is now the North Sea but was originally an extension of the Rhine, whose twisted and contorted mouths today indicate great geological changes in that region, as early history reveals. Nebuchadnezzar, as Berosus says, foresaw the possibility of diverting the stream called "Gozan" (Ouse), which very act Cyrus did later accomplish, with the aid of treachery from within.

70 Josephus, *Against Apion*, I, 19.

The fluvial conditions of York are so similar in all comparable respects to those of Babylon that they might be considered together. The river which flowed in from the "Euphrates" and washed the city is like the Humber and the River Ouse which bisects York. Beyond the west bank of the river of Babylon we learn of the existence of a large lake or mere, which Semiramis was reputed to have begun to lay out from a marshy tract, but according to Herodotus, Queen Nitocris, the mother of Belshazzar, caused it to be made occupying an area of about forty square miles. It was originally a marsh or morass and became such again after the capture of Babylon by Cyrus.[71] The Vale of York was correspondingly very marshy to the west and south, an area very flat with several rivers running into it, and uniting with the Ouse. This tract was formerly known as "the levels", and was half swamp, half unenclosed moorland.[72] It was in fact part of the Fenlands descending into Lincoln and beyond.

We are told that at Babylon a canal led from the river to the lake, which could have been near York where the River Wharfe flows into the Ouse a little below the city. All this region is naturally flat and marshy, and the Humber estuary was formerly longer and wider than today's, it being now much silted up, and it answers to the Eastern Hamath area, "Great Hamath", otherwise the great mouth of the river. There were two separate Hamaths, one relating to the mouth of the Bristol Avon, and the other to the Humber.[73]

When Cyrus encamped before Babylon, whose inhabitants had made every preparation for a long siege, and regarded their city as impregnable, he realised the impossibility of taking it by storm and decided to turn the course of the river into the lake or swamp. What he did was to dam the river near where it entered and left the city, then cut trenches off the river to a huge trench he caused to be dug along the circumvallation of the city and thus drew off the surplus waters. When all was prepared he sent troops to break down the dam or gates of the canal which released the surplus waters from

71 Rev William Lawson, *Scripture Gazetteer*, I, p 271.
72 Morris, *East Riding of Yorkshire*, p 10.
73 *Britain - The Key to World History,* pp 85-9, 107-8, 115.

the river into the lake; all being done under cover of darkness when the Babylonians were holding a religious revel and neglecting the guard. The river was then drained sufficiently to enable his soldiers to enter through the heavy brass gates, which in at least two places had been carelessly or deliberately left unlocked. These gates or locks were, it appears, built in tunnels which penetrated the surrounding walls, but there is reason to believe betrayal was at work over this easy conquest, for Cyrus risked losing the flower of his army had his ruse been detected.

No ancient city was ever more eulogised or its grandeur and the height of its walls. Its glory was essentially owed to King Nebuchadnezzar and his father Nabopolassar, who defeated the surrounding nations, and, after the downfall of Nineveh, made it the world's capital, a centre of great trade, enterprise and wealth. Classic writers describe a city forming an immense square, traversed by 25 streets intersecting one another, which resulted in numerous smaller squares, not unlike a modern American city, and, it might be averred, like the indications of the lost city's criss-cross streets traceable in Caithness.[74] The principle thoroughfares terminated in a series of brass gates of prodigious strength and thickness, over which towered the immense walls, and outside the walls was a deep moat or ditch except where the river flowed.

The estimated height of the original walls varies greatly. Herodotus made them 337 feet high and 84 feet wide; Ctesias and Orosius, 300 feet, and Diodorus 75 feet. After Darius, Hystaspes lowered them, some accounts say to 50 feet. Diodorus says also that six chariots could ride abreast on their summit, though Herodotus states only one, but he includes houses on either side. Their extent also differs from a circumference of from 40 to 60 miles, but Quintus Curtius, in his *History of Alexander*, said that only 90 *stadia* (about 11 miles) were occupied with buildings in rows and that a great space stood apart and grew produce *etc*.

74 See *infra,* pp 111-4.

Nebuchadnezzar's outstanding works were the Temple or Tower of Bel and the New Palace. The latter was erected by him on the west of the river. Cyrus and, later, Alexander, occupied this palace, and there the great Macedonian died of pneumonia contracted from a chill. The famous Hanging Gardens were laid out in the Park of this Palace, consisting of artificial mounds with a succession of terraces with a variety of trees which were planted to please his Queen Amytis, a Median Princess, who came from a mountainous country, thus contrasting with the flat plain where Babylon stood.

On the East of the river, exactly opposite, we are told, stood the Old Palace, in the original city, adjoining which Nebuchadnezzar built a bridge which here crossed the river to the new palace and city, so that at either end of it was one or other of the Palaces surrounded with immense walls. Is it a coincidence that the site of these two palaces is exactly duplicated at York, by the Old Baile on the West of the Ouse, whose origin is unknown to antiquarians, and the original palace facing it. In ancient deeds the former is referred to as *Vetus Ballium*, or "Old Bayly", signifying a "place of security". Sheahan and Whellan, in their work on York, describe it nearly a century ago as "ornamented with a small plantation of trees and from its summit is a fine view of York."[75] The general view of historians, they state, is that, "there was a castle on the summit of this artificial tumulus in the time of the Saxons and that of William the Conqueror, to serve as the chief garrison in that part of the city, not lying on the same side as the (other) castle." [76]

Naturally, historians and others have taken a very different angle to that presented here. They would no more have associated the Old Baile with Nebuchadnezzar's "New Palace" than with Timbuktu. Yet we, pursuing a different clue, have here an artificial tumulus, a mound ornamented with trees, indeed a queer coincidence were it not the site of the "Hanging Gardens" comparing exactly, it might be said, in situation, with the original Palace across the river which the King of Babylon built for his Queen.

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75 J J Sheahan & T Whellan, *History & Topography of the City of York*, I, p 337.
76 *Ibid.*

As regards the other castle on the East of the Ouse, Sheahan and Whellan mention that it was believed by Drake, the earlier historian of York, to have been erected by the Conqueror on the site of an earlier fortress. It was entirely surrounded by a deep moat, accessible only by two drawbridges. The principal gate was formerly on the East Side, near the Castle Mills, and a small archway under the walls of the gate marked the spot where the ancient drawbridge was erected. In Leland's time (Henry VIII), it was in a ruinous state. He writes:
"There be five ruinous towers in it." [77]

One further point by these two writers may be mentioned. "Within the walls of the castle," they say, "stands the beautiful ruin called Clifford's Tower … It stands on a lofty mound of earth which, at some remote period, has been thrown up by immense labour." This tumulus and ruin exactly correspond with Old Baile Hill on the opposite side of the river. Drake thinks that a tower stood on the mound during the Roman residence. There is something about Clifford's Tower possibly of great interest to which I will revert a little later. Let us first examine the evidence about the famous Tower of Babel.

In proximity to the original Old Palace of Nebuchadnezzar stood the Temple of Bel, erected before his time, but which he very nearly, if not completely, rebuilt, increased and heightened, as well as enriched, early in his reign. This immense edifice captivated the imagination of the ancients. Constructed of bricks and slime (tar), it rose from the ground in eight portions or floors, like one tower superimposed on another. Ascent to its summit was by outside stairs, a spiral staircase with a resting-place provided with seats at each flight. In the various compartments or storeys were rooms with arched roofs, supported by pillars, which were related to the worship of the god. The topmost edifice was most sacred, expressly dedicated to the god Bel, furnished with a couch and table both of solid gold, but having no statue of the god, who was believed to

77 *Ibid*, p 338. As in Babylon, both places faced one another across the river with a connecting bridge.

occupy it at his pleasure. The wealth of this temple in statues, censers, cups, and other sacred vessels, all of solid gold and massive size, was almost fabulous. One golden image alone, 40ft in height, weighed 1,000 Babylonian talents. According to Rollin, the French historian, when Xerxes plundered the temple of its immense wealth its value was over 21 millions sterling.[78]

According to Diodorus, the upper part was an observatory, the Chaldeans being most famed beyond all others for their skills in astronomy. When Alexander the Great took Babylon, Callisthenes, the philosopher, discovered that they had recorded astronomical observations going back 1,903 years from that time.

The construction of this vast edifice had two definite purposes. One was astronomical, especially to watch Helios (Sirius). The other as a place of refuge in the event of another Flood. Helios (otherwise Bel or Belin), was the Hyperborean Apollo, traditionally "born" in Delos, and was of the most vital importance in the eyes of the classic world as the true habitation of the deity himself.[79] Sirius, the "Star of Hermes", the god of the astronomers, was always regarded with anxiety as the harbinger of drought, pestilence, wars, and celestial visitations - comets and meteors. The Hyperboreans or Chaldeans (the same) related Sirius to the cause of the Great Catastrophe and deified it as Apollo. How would this, it may reasonably be asked, have affected the religion and astronomy of the ancients dwelling in the Persian Gulf, where no such catastrophe ever occurred, or its traces could be distinguished?

In Britain it was an entirely different matter. The Great Catastrophe destroyed Ur-of-the-Chaldees and it would seem that naturally Babylon, with Borsippa the centre of Chaldean influence after Ur, would succeed as the seat of the Chaldean Hierarch. This would explain the King's claim to be the Chaldean Hermes, the supporter of the god Apollo. He reconstructed the Temple of Bel, based on

78 Lawson, *Scripture Gazetteer*, I, P 264.
79 Revered in Greek mythology. *The Riddle of Prehistoric Britain.*

astronomy, some 110 years after that malign event, he then being regarded, it would appear, as the living Hermes, Messenger of the Gods, Chief of the Magi, in which capacity set up his famous image of Bel in the Plain of Dura. It implied his image as a god-king.[80]

That the Temple was in essence astronomical, whereby from its summit the star Sirius was observed closely in all his phases and quadratures, was fully recognised. Sirius, as Bel or Belin, was carefully watched at Stonehenge and elsewhere in Britain, and when we consider the tradition, that the Tower was first erected after the Flood in case God should be minded to destroy the world again, the basic principle resembles the Great Pyramid, raised, despite all the learned claims to the contrary, for the like purpose, although of totally different design, namely to preserve the sacred caste of Druids or priests in the event of another Flood. The wise men of old - and Nebo was the god of wisdom - Magi, astronomers, and rulers, thus endeavoured to arrange for their self-preservation in this high tower in the event of another like catastrophe, for the water would have to mount very high to drown them, whereby they anxiously scanned the skies and watched Sirius. Owing to the wisdom of these ancient Chaldean astronomers, we have the prehistoric sacred engraved zodiacal stones with their portentous message in Caledonia; including especially the Golpsie Stone, which contains in celestial symbols the information of when, how and where the Flood occurred in the time of Noah. (Appendix B)

The height of this Tower of Bel, according to Strabo and Dionysus, was one stadium, usually taken as 600 feet (the Olympiad measurement of the Greeks), but possibly 631 feet. No wonder this monster tower captivated the imagination of the ancient world, being at least twice the height of Nelson's column in London, or about that of the Woolwich Building in New York, but considerably less than the Eiffel Tower in Paris, which reaches to 906 feet, and has an additional chamber for astronomical study.

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80 W Smith, *Bible Dictionary,* pp 599, 891. Nebo/Nebu (Hermes), Chad/Cad (*kadash*, holy), Nezxar/Nazar (prophet).

Defying Jehovah as it did in the eyes of certain Jewish prophets, extraordinary and phenomenal as it would be in the eyes of most, it was a practical undertaking for its intended purpose.

The ownership of Bel or Apollo, and the importance attached to the god astronomically, offers evidence of considerable importance, for his worship was established in the North, as he was the Hyperborean Deity *in excelsis*, as he was also that of the Chaldeans, otherwise Caledonians, and of the Hellenes, who dwelt in Northern Britain and Ireland, the true Hellas - or Hades. *Apollo had no connection whatsoever with the regions of the Orient, and provided one of the great truths about the true trend of antiquity.*

Consider Babylon also in conjunction with the evidence of "Strato's Tower", situated on its tidal river, which negates any connection with countries washed by the present Persian Gulf,[81] when we consider also the suburb on the other bank of the river, or the two castles facing one another, one on a mound of trees and shrubs, recalling the "Hanging Gardens"; and of the swamp and meres to the south-west of Babylon. These cannot be dismissed as coincidences. Nor should we overlook the proximity of York to Lincoln, the one being originally Babylon, the other Antioch. Finally, place-names, as *Erech* or York, *Bor*-sippa and E-*bor*-acum, with the River *Gozan* answering to the Ouse, all complete the identification of Babylon, otherwise Erech, later Strato's Tower, with Caesarea. There are also other traces to be produced.

81 **ED Note**: Tides rise to 5 feet in the Persian Gulf, according to The Encyclopaedia Britannica, and up to 25 feet in the Humber Estuary, according to the UK Environment Agency.

CHAPTER FOUR

NEBUCHADNEZZAR AND THE JEWS

Babylon's growing power under Nebuchadnezzar alarmed Pharaoh Neco of Egypt, who made war on him, in which he was heavily defeated, and his ally Josiah, King of Judah, slain in battle. As a result Judah became a dependency of Babylon and its warlike monarch. One after the other, the succeeding Kings of Judah were treated as mere ciphers and slain or deposed. Jehoiakim “rebelled” and was taken in chains to Babylon, along with some of the sacred golden vessels from the Temple of Solomon, which were deposited in the Temple of Bel. Three months later, his successor, Jehoiachin, was also taken, together with his mother and family, to Babylon, with the remaining "goodly vessels" from the Temple, totalling 5,400 in all, which were again deposited with Bel. In Jehoiachin's place followed Zedekiah, who lasted eleven years until he “also rebelled against King Nebuchadnezzar, who had made him swear before God … moreover, all the chiefs of the Priests, and the people, transgressed very much after all the abomination of the heathen; and polluted the House of the Lord, which he had hallowed in Jerusalem.” (**II Chronicles 36: 13-4**) This seems a significant and curious statement from a Mosaic source, nor does it stand alone. Jeremiah makes much the same claim. Does it mean that they had already deserted the reforms of Josiah and relapsed into their previous paganism? Was Nebuchadnezzar himself supporting the Mosaic faith? There are reasons to suppose this was the case.

Evidently the King of Babylon decided to end the Judaean Kingdom. He burnt down the Temple of Solomon, broke down the city wall, destroyed the palaces, and took away the remaining treasures. He finally removed the remaining inhabitants “where they were servants to him and his sons until the reign of the kingdom of Persia.” (**36: 20**) The tribulations of the people of Jerusalem were severe. They suffered from dire famine and the city was burned over their heads. Nebuchadnezzar's treatment of Zedekiah was cruel and savage even for those harsh times.

Captured in the Plains of Jericho, which was actually the Hebrew name for Erech or Babylon, he was brought before the Babylonian King at Riblah (possibly Ripley, an ancient name for Harrogate). Nebuchadnezzar caused Zedekiah's sons to be slain before his very eyes and then carried him off in chains to Babylon, where he was no more heard of. (**II Kings 25: 5-7**) What lay behind the policy of Nebuchadnezzar is a mystery. It was not loot he wanted, for the Temple treasures were merely stored in the Temple of Bel. It was not fear of any alliance within Egypt because Neco had been badly defeated. It seems to have been related to religious beliefs, so called, which so largely directed state policy.

This period in question is outstanding in matters of religion, which were in effect mainly political, but affecting the Jews. On the one hand was Nebuchadnezzar, the Chaldean Hermes, claiming to be a living deity with his god Apollo, and on the other, across the narrow waters of the 'Euphrates', was the advance of the militant gospel of Zoroaster, "Consuming Fire", actually the Mosaic or Jehovah faith. This Mosaic or Zoroastrian *cultus*, supported by the Medes and Persians, and others, really based on the use of armaments, otherwise firearms, on an extensive scale, had already triumphed in Mycia, Phrygia, Assyria, and elsewhere in the north east of the continent. The Medes and Persians were only biding their opportunity to capture Babylon. To realise the atmosphere which preceded Nebuchadnezzar's reign, a short summary of how the Moses cult was introduced to the Judaeans by subterfuge is given from my previous work.[82]

1. The Great Catastrophe or Flood had taken place in the 14th year of King Hezekiah, less than 125 years before the period under consideration. Applying its effects, as already seen, its action paralysed the west of Britain far more than the east, which escaped comparatively free. Jerusalem, on the site of the present Edinburgh, was badly shaken and damaged by earthquake and tidal wave. Babylon escaped anything serious.

2. The period in question had coincided with Moses and the Plagues of Egypt. Moses, calling himself Rab-Shakeh, brought the

82 *Britain - The Key to World History*. Jehovah, or J H V H, or IAO, were all variations of the Mosaic cult. *Iao* was the secret name of Yahovah.

cult of Zoroaster to the West with enormous armaments, and his new Deity Jehovah, or "Consuming Fire".

3. An event in the eighteenth year of Josiah proved that the Judaeans had hitherto never heard of Moses and his Laws. The circumstances indicated that a secret concord between the priesthood had operated to establish the Mosaic faith, for their own purposes. Josiah, greatly influenced by the threats, overthrew the former forms of worship and proclaimed the Mosaic Deity Jehovah.

4. The chief priest Hilkiah, and Shaphan, the scribe, in the eighteenth year of Josiah, introduced this revolutionary new faith only thirty five years before Nebuchadnezzar destroyed Jerusalem and its Temple. For some eighteen years previously, numbers of leading Jews had been taken as prisoners to Babylon and were given much freedom. Subsequent events indicate that a powerful Jewish underground movement existed to betray Babylon to the Medes and Persians under Cyrus.[83]

In the circumstances of his age Nebuchadnezzar, the Chaldean Hierarch, would be expected to regard as dangerous foes those with leanings towards the Mosaic faith, or Zoroastrianism, which was becoming more menacing, not only in its religious claims, but in armaments. The Chaldean priests were bitter enemies of this new creed, but Nebuchadnezzar became swayed by motives difficult to account for except that he became mentally unbalanced. Bible history comes to us through Mosaic spectacles, but it brought on the Jews the hatred of civilised nations by their intolerant claims and led to their ultimate downfall as an independent people.

Nebuchadnezzar in his treatment of the Judaeans did not dethrone their kings or destroy their city through any of the usual motives of a conqueror. He tolerated their kings until they became hostile and adverse towards him. Even their sacred treasures he seized were not taken for their intrinsic value, for he only stored them in his great Temple of Bel, and he gave them fifteen years to adjust their policy to his before he destroyed Jerusalem and overthrew Solomon's temple.

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83 *Ibid.*

We can obtain the clue to his outlook from two or three different directions. The motives which actuate the policy of rulers are always of concern and in the case of Nebuchadnezzar, who regarded himself as the living representative of Bel, it would naturally have caused him to show strong hostility toward the mosaic creed. He was very different to Cyrus, who used religion as a political weapon to further his own aims.

Jessel says:
"In those portions of he bible which give an account of events after Solomon, we find occasional references to Moses, his laws, statutes, and commandments; interpolations of the scribes to pave the way for the astounding discovery made in the reign of Josiah.[84] Everything should point to Nebuchadnezzar's hostility to the Mosaic cult, which was that forced upon the world subsequently by the Medes and Persians."

What occurred, as reported in **II Kings 22**, I repeat, was that the High Priest Hilkiah, in the eighteenth year of Josiah, only sixteen years before Nebuchadnezzar invaded Jerusalem, discovered a scroll, mysteriously hidden somewhere in the Temple, which was read by Shapham, a scribe to the King who, directly he heard the threats conveyed in this portion of the Law of Moses, was greatly disturbed, rent his clothes, and blamed his forefathers for "not having hearkened unto the words of this book." (**II Kings 22: 13**) It is evident that until this particular moment neither the King nor his forefathers, nor the Judaeans, had ever heard of Moses or his Laws. All the previous kings had lived and died in supreme ignorance of such a prophet: Dr. A. Kuehnen (in **The Religion of Israel**), citing **Deuteronomy 26** and **28**, suggests that the passages read to Josiah related to the first-fruits for the Lord, (*ie*, the priesthood), and tithes to the Levites, the fighting caste, with savage penalties of destruction from Heaven, pestilence and defeats, to those who disobeyed these precepts. They probably also scared the King in regard to idols and graven images for which sin it was threatened that the Lord God is a "consuming fire", and would "destroy and scatter them among the nations." (**Deuteronomy 4: 24-8**)

84 E E Jessel, *The Unknown History of the Jews.*

The result of this explosive ultimatum caused Josiah to call the Elders to the Temple where he read the damning passages in question and made a public vow to keep these commandments. He brought out all the Temple vessels made for Baal and the "grove", and other pagan treasures, and burnt them. He defiled Topheth in the valley of Hinnom, so that no man might sacrifice his children by passing them through the fire to Molech; took away the "horses of the Sun, and its chariot, in Solomon's Temple, and burnt them, and put down the idolatrous priests who served Molech." (**II Kings 23: 1-4**)

It is plain that hitherto the Judaeans had worshipped Molech, otherwise Melcarth, the god of Tyre as also of Solomon, to whose activities were attributed earthquakes and pestilences. The "molten sea" in Solomon's Temple, with its chariot and horses, conveying a statue of the god - actually Poseidon - supported by brazen bulls below holding up the molten sea, reveal the ancestral form of pagan worship as late as Josiah's day. It reveals the fraud imposed on the subsequent Jews of pretending an earlier Moses in the history of Israel than his true period - which was only a little prior to that now being explained.

How far Jeremiah, so active in the subsequent reign of Zedekiah, may be accepted as authentic apart from doctrine, depends on the Biblical scribes and revisers. Taking his fulminations on their merits, in the tenth year of Zedekiah, when Jerusalem was besieged by Nebuchadnezzar, it seems that Josiah's reforms had been largely thrown aside. Jeremiah prophesied that Nebuchadnezzar would take the city because the nation had done "evil"; their kings and princes had provoked the Lord to anger, including also their priests and prophets. "They built the high places of Baal which are in the valley of the son of Hinnom to cause the sons and daughters to pass through the fire unto Molech; which I commanded them not." (**Jeremiah 32: 35**) He also accused them of "offering incense unto Baal." (**11: 17**) They had "walked after the imagination of their own heart, and after Baalim, which their fathers taught them." (**9: 14**) It would seem that Jeremiah accused them of relapsing to their old Hebrew deities despite Josiah's conversion.

Later scribes, having to adduce a reason for Josiah's desertion, fell back on the shortcomings of Manasseh, Josiah's predecessor, as this passage indicates: "Notwithstanding (Josiah's reforms) the Lord turned not from the fierceness of his great wrath, whereby his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal." (**II Kings 23: 26**) In view of the conversion of Josiah it would seem to many a trivial excuse.

It appears, however, strangely enough from many happenings, that Nebuchadnezzar's "anger was kindled" against the Judaeans not because they had adopted the Mosaic doctrine but because they were relapsing to their former gods and idols. This is seen in his contacts with Ezekiel. His attitude towards Jeremiah was also very friendly. The prophet accused by the Princes and Judges of "falling away" to the Chaldeans, was thrown into a dark dungeon and nearly starved to death, but immediately the city was seized he was at once released by order of the King of Babylon, and sent for safety to Gadaliah, and made governor of Mizpah by Nebuchadnezzar. When Gadaliah was assassinated by Ishmael, Jeremiah was led, with the daughters of Zedekiah, to the Palace of the King of Egypt.[85]

A clear indication of Nebuchadnezzar's apparent attitude to the Mosaic cult would appear to be related to the setting up of his god as a golden image in the plain of Dura, as a test of faith, but from later events it is in doubt. **The Book of Daniel** describes this prodigious idol as three score cubits (almost 30 metres) in height and six cubits (almost 3 metres) in breadth. To its dedication he

85 Mizpah (Avebury) lay near Rabbath-Ammon (Bath). Johanan intercepted Ishmael's intention to take Jeremiah to Rabbath, but conducted him, together with the two daughters of the King, to the "border of Egypt" (the Severn Estuary), and to Pharaoh Neco's Palace at Tahpanhes (Llandaff-on-Taf). From the passage crossing of the Severn they were taken to Tahpanhes, where from remote times there stood a castle. The Princesses were adopted by Pharaoh and, in accordance with ancient custom, were termed 'daughters of Pharaoh'. Jeremiah concealed some great stones near the Royal Palace and here for a time he probably secreted the Lia Fail or Coronation Stone which he brought away from Jerusalem (Jeremiah 42:17; 43:1-10). We know that at this time he was attended by his faithful adherent Baruch (43:3). Irish traditions claim that Jeremiah sailed to Ireland, taking the two daughters of Pharaoh with him, also the Lia Fail, accompanied by Baruch. One of the Princesses, Tea Tephni, married Heremon, a prince of the Tuatha De Danaan, at Tara. Jeremiah died in Ireland and was buried there. (A L Totten, *Our Race and its Destiny*, RESONANCE BW). The Coronation Stone reached Scotland from Ireland.

commanded the presence of the elite of the nation, all the princes, governors, captains, judges, treasurers, councillors, and sheriffs - proof of a highly civilised government - with others of all "tongues". He had a full band of musicians and a herald, who cried out to all "nations and languages" to fall down and worship the image when the musicians played the chord. (**Daniel 3: 4-5**). Any who refused would be condemned to a ready-prepared fiery furnace. It is open to question how the miracle was performed whereby Daniel's three friends, Shadrach, Meschah and Abednego, were thrown into the furnace yet remained unscathed and were seen walking unharmed in the midst of the fire - and with a fourth, "like the son of God" accompanying them, for the Jews had never heard then of the "Son of God" (**3: 25**).

It needs considerable faith to accept this story at its face value, like that of Daniel in the lion's den. Its sequel, that Nebuchadnezzar was converted by the miracle to revere the Jewish Deity, is equally curious. At this time, Daniel stood very high in the opinion of the Babylonian King, as we shall see later.

Where was the Plain of Dura, specially selected for this test of faith? In view of the great assemblage of notabilities, it would not, presumably, have been very far from Babylon itself, and may thus present a clue to its site. Less than twenty miles east of York stands the ancient town of Great Driffield, its earlier name traditionally having been Deira Field, which compares with Dura Plain. Outside the town itself stands a large prehistoric artificial mound named Moot Hill, the place of assembly in ancient days. If Deira Field marks the original site of the Plain of Dura where the great golden image was set up, here we may conclude was the probable scene of that extraordinary gathering. Moot Hill was in ancient times a centre from whence laws and royal commands were issued. about twelve miles beyond is the site called "Old Dor", which, as Dor, is mentioned in connection with Strato's Tower, once largely inhabited.

The question arises; was Nebuchadnezzar on that occasion or even before converted into a believer in the god of Moses and Daniel, of

Shadrach, Meschach and Abednego? Was it a prearranged spectacular conversion? Was Daniel, prophet and magician, behind it?

DANIEL BY THE RIVER OUSE

We have another remarkable witness in this King's attitude to Ezekiel, whose story commences in the fifth year of Zedekiah, and curiously Ezekiel says it was the thirtieth year of the Captivity, although it was only the seventeenth year of Nebuchadnezzar's domination. The thirtieth year was the eighteenth of Josiah, the very year when that king listened to the plot which caused the Moses cult to be instituted. May it suggest that Ezekiel actually dated the downfall and captivity of his people from that time as punishment for their change of faith?

We should examine the evidence closely. He was among the captives by the River of Chebar (**Ezekiel 1: 1**), otherwise of Ebor or York. Of a sudden, an extraordinary apparition appeared from the sky to the north. Mystifying words are used in his story, and unless he is describing some form of aircraft containing living beings, one of whom was of major importance, it is altogether unintelligible. The craft landed near him, accompanied by a great noise like thunder, flashing lights, a suggestion of some sort of engine, and a piston rod, described in these words:
"As for the likeness of the living creatures, their appearance was like coals of fire and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the

fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning" (**1: 13-4**)

Some "frightful rings" were full of "eyes". Complete analysis of this confused medley of words may defy us but we may visualise flashing lights and something which automatically moved up and down like the piston rods of an engine (or a reactor – **Ed**.). It suggests machinery if it suggests nothing else.

The wings are not so difficult to compute. The machine had four wings all alike, joined to one another in two tiers, went straight forward and turned not. This seems to imply a bi-plane. the reference to wheels is more involved. As he looked he beheld one wheel upon the earth which may suggest that the machine was landing (**1: 15**). The four wheels, like "a wheel within a wheel", turned not when they went … and the rings full of eyes round about them and whithersoever they went the wings were lifted up against them. The spirit of the living creature was within the wheels" (**1: 16-20**).

I can only suggest that this is a reference to propellors. It arrived like a "whirlwind", out of the north, a great cloud, fire and brightness (**1: 4**). All these allusions in a strange way appear to indicate some form of aircraft, with two pairs of wings, propellors, and an engine.

The references to the crew are equally strange. The hands of a man appear under their wings. Then we are told there were four other living creatures inside the strange device; one was a man but all had four wings, and under their feet were straight feet which sparkled like burnished brass. Again, the four had the face of a man, a lion on the right, a face of an ox on the left; they also had the face of an eagle (**1: 10**).

This sounds so fantastic that one would attribute the whole to a vision or dream unless it were that the prophet in the confusion caused by this mysterious descent might have confused painted designs on the fuselage in which the crew were seated. However, whatever these mystic allusions might have signified, we are told

that upon a throne above these four was the likeness (appearance) of a man, surrounded by a brightness about him. He spoke; and Ezekiel fell upon his face (**1: 28**). The mystery is dispelled. The voice of the Man is decisive enough:
"Son of man," he said, "Stand upon thy feet." He then issued his commands: "I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their forefathers have transgressed against me, even unto this very day … thou shalt say unto them, *thus saith the Lord God … and they … shall know there hath been a prophet among them* … and thou shalt speak *my words* unto them … but thou, son of man … Be not thou rebellious like that rebellious house: open thy mouth and eat what I give thee." (**Ezekiel 2: 1-8**) (*My italics here and in immediately following quotes*)

Ezekiel goes on to say that a hand passed him a roll of a "book", written inside and out. He was commanded again to eat it: "Son of man, cause thy belly to eat and fill thy bowels with this roll I give thee." He ate it, "and it was in my mouth as honey for sweetness." Then this mysterious person gave him final commands: "Go, get thee unto the House of Israel, and *speak with my words* unto them … but the House of Israel will not hearken unto thee; for they will not hearken unto me: for all the House of Israel are impudent and hard-hearted … and go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, '*Thus saith the Lord God;*' whether they will hear, or whether they will forebear." (**3: 4-11**)

The sense of the instruction was that as the ruling House of Israel, King Zedekiah would not heed the speaker, nay, was even impudent, as likewise the nation, and accordingly the prophet was to go to Jerusalem and prophesy to the people themselves and warn them on the lines of the "roll of paper" he had managed somehow to consume. Finally the "spirit" took him up where he "heard also the noise of the wings … and the noise of the wheels …" and the noise of a "great rushing" and was put down beside those "of the captivity at Telabib, that dwelt by the River of Chebar", where he sat "astonished" among them for seven days! Finally he received a message from the "Lord", which said "Son of man, I have made thee

the watchman of the House of Israel: therefore hear the word of my mouth and give them warning from me." (**3: 12-7**)

This constitutes the first part of Ezekiel's astonishing narrative, and before we examine it critically it is necessary to come to the sequel thirteen months later. We have no evidence whether Ezekiel actually visited Jerusalem and prophesied as this mysterious person or "spirit" commanded perhaps with pride and so subsequent chapters recount what he was to tell or did tell the rebellious Israelites.

Thirteen months later, on the 5th day of the 6th month in the 6th year, about one year before Zedekiah openly rebelled against King Nebuchadnezzar, who had made him "swear by God", Ezekiel sat in his house with the Elders of Judah, when the "spirit" or "Lord God" reappeared in the machine and the "hand of the Lord God fell there upon me." The "spirit" put forth "the form of a hand" and lifted him up between heaven and earth and eventually set him down beside the Temple in Jerusalem. Within the vicinity of the court of the Temple a secret door was indicated, and he was ordered to enter and see the "wicked abominations". Ezekiel obeyed and mentions "every form of creeping things and abominable beasts, and all the idols of the House of Israel" in a concealed chamber. Gathered there were many men, including Jaazaniah, "the son of Shaphan," each with a "censer" in his hand and a "thick cloud of incense," but what they were doing is left to the imagination. The same "being" showed him with abhorrence women by the north gate of the Temple "weeping for Tammuz".

"Hast thou seen this, O son of man?" demanded this being. "Turn thee yet again and thou shalt see greater abominations than these." He led Ezekiel into the inner court of the Temple, where about five and twenty men had their backs towards the altar and their faces towards the East, worshipping the sun. Again the mystery man spoke of "abominations" and said they had "returned to provoke me to anger: and, lo, they put the branch (finger) to their nose. Therefore will I deal in fury." (**8: 9-18**)

The "being" or "spirit" thereupon called for several guards each with a "destroying weapon". Six responded, bringing "slaughter" weapons (**9: 1-2**). There also appeared one other clothed in linen with an ink-horn by his side, who was ordered by the being to go through the city and set a mark on the foreheads of men who supported the "abominations". The six were to follow and slay all, whether young or old, "but come not near any man upon whom is the mark; and begin at my sanctuary."

The massacre started with the "ancient men which were before the House" (**9: 6**). The "ancient men", the sun-worshippers, were slain. Ezekiel, perceiving where all this led, fell on his face before the being and cried, "Ah, Lord God, Wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?" The reply was adamant: "Mine eye shall not spare, neither will I have pity." (**9: 8-10**) The only interpretation is that the "being" regarded himself as "Lord God".

The machine which had brought them was sitting before the threshold of the Temple. The "being" had ordered the man in linen to go in between the wheels, even under the *cherubim*, and fill thine hand with coals of fire from between the cherubim and scatter them over the city." (**10: 2**) The man obeyed and the "being" and Ezekiel got back into the machine, which prepared to ascend. A "cloud" filled the inner court as the machine rose into the air and stood over the Temple, with more "cloud" and the sound of wings. The man in linen stood beside the "wheels" and one "cherub" stretched forth his hand and gave "fire" to him.

They passed above the temple towards the door of the east gate where stood five and twenty men including "Jaazaniah, the son of Azur, and Pelatiah, son of Benaiah, princes of the people." (**11: 1**) The "being" told Ezekiel, "These are the men that devise mischief, and give wicked counsel in this city … Therefore against them, prophesy, O son of man." (**11: 2-4**) Ezekiel obeyed, and as he prophesied their ill fate, "It came to pass, when I prophesied, that Pelatiah, the son of Benaiah, died. Then fell I down upon my face,

and cried with a loud voice, and said, Ah, Lord God! Wilt thou make a full end of the remnant of Israel?" (**11: 13**) The end of the "vision" was that the "spirit" brought him back to the captivity in Chaldea, where he remained. (**11: 24-5**)

Such then is the dramatic account contained in these earlier chapters of Ezekiel from which I have extracted the salient points. Regarding the last incident, the death of Pelatiah, cause and effect are obviously linked up with the "coals of fire" which the man in linen was ordered to scatter over the city. As Ezekiel was called upon to prophesy, the explosive was released and Pelatiah was killed instantly. Hence the prophet's agony of mind.

Are we to regard all the foregoing as a mere vision or hallucination on the part of one of the major prophets who, according to his story, was taken in this machine with wings, whirring wheels suggestive of propellors, with a crew wearing wings or parachutes; flown from the River of Chebar to Jerusalem; was again re-embarked, after the man "in linen", brought for a specific purpose, was on board; passed over the Temple, and when Ezekiel was abruptly told to prophesy, some explosive substance was released with the result that a Prince of Israel whom he identified was killed outright.

Can we pass this by, with all its intricate detail, such as the marking of foreheads and the massacre in cold blood, as without any significance or even reality? Surely not. It rings true in view of our knowledge of military planes of today. What then of such a machine?

It may seem impossible that in the time of Neuchadnezzar such inventions as heavier-than-air flying machines were actually in use, able to carry passengers and drop bombs. Nevertheless there are many indicators that in prehistoric days, long before the flood, the science of flight was known and practised. Geoffrey of Monmouth describes the Trojan King Bladud as a magician who fashioned wings and fell upon the Temple of Apollo in Trinovantum and was dashed into many pieces.[86]

86 Geoffrey of Monmouth, *History of the Kings of Britain,* I, 16.

The earliest known attempt at flight was that of Daedalus, who invented wings which enabled him and his son Icarus to escape from King Minos in Crete. Daedalus, who designed the labyrinth at Gnossos, was far-famed as an inventor of many things, including the saw, the potter's wheel, the turning lathe and the awl. What sort of wings he invented we know not but in these modern days when gliding without an engine is the pastime of many, who could declare that he did not achieve such success? There is warranty of his successful flight, for the apparatus he used was preserved in a special temple in Euboea where he landed. His son Icarus, less skilful, had earlier fallen into the sea, which legend also was preserved traditionally for it was off the route and was named the Icarian Sea after him and lends probability to the story. This primitive effort took place many years before the time of Nebuchadnezzar.

Records of flight do not halt with Daedalus and it is noteworthy that almost invariably they are connected with the Hyperboreans in the far north. There is the legend that the Thessalian Cerambus escaped from those parts in the Deucalion Deluge with wings supplied by “nymphs”, a word which had more than one significance and was sometimes used of sorceresses and Druidesses. Whether or not the Gorgon Medusa could be described as a nymph, she and her sisters, experts in all forms of “magic”, were famed as media whereby Bellerophon accomplished his flying escapades. The Gorgons, daughters of Phorcys, or Orchus, dwelt in the region of Orchu (Orkney Isles and Caithness) at the extreme of Oceanus, and the myth says that the white-winged horse of the fountain, Pegasus, sprang forth from Medusa and struck off her head, and got his names because he originated at the Springs, or foundations, of Oceanus, according to the **Theogony** of Hesiod. The hero Bellerophon captured Pegasus there, rose with him in the air, and slew the Chimaera with his arrows after a fierce battle in the sky.

The Chimaera, another aerial invention, had as its fore part a lion, its middle a goat, the hinder part a dragon, and it breathed fire. It had wrought great havoc in Lycia and the surrounding countries,

which suggests events outside the realms of pure fancy, while its description recalls the cherubim of Ezekiel's machine. As for Bellerophon, he subsequently attempted too ambitious a flight, was thrown from Pegasus, became crippled and blind, and was said in consequence to be hated by the gods. Is it a coincidence that long ago the ancient Britons designed great white Pegasus horses in chalk or stone, placed high upon the hillsides as guides to travellers from Northern Scotland to Southern England? Most have vanished but a few have been maintained by local superstition or custom through the ages, as in the Vale of the White Horse and elsewhere. They were not designed for mere pedestrians, or even charioteers.

Pegasus appears to have been adopted as the emblem of aerial flight and the suggestion may be that Bellerophon was actually a pioneer in flight in a machine, the white horse being emblematic of speed, and accorded wings to indicate flying. Pegasus was later adopted as a zodiacal figure and appears on the earliest Cassi or Macedonian coins.

There are legends of Hyperboreans like Boreas, King of Thrace, who transported by air the Attic maiden Orythyia to the Garden of Phoebus Apollo in the Hesperides. There she became the mother of Calais and Zetes, possessors of the "gift of flight", who conducted punitive operations from the air. There is also the tradition of Abaris, the Hyperborean priest of Phoebus, who received from the god the Arrow with which he had slain the Cyclops and who flew with it to Delos and Athens. Eratosthenes says that the god concealed the fatal missile among the Hyperboreans beyond *pterophon* ("winged"). Dr. Skene possibly places his finger on one such spot at Burghead, the ancient settlement with its promontory, in the Vaco-Magi country, on the south side of the Moray Firth, not far from Elgin. He says it was named *Pteroton Stratopedon*, the Winged Camp (*alata castra*).[87]

This word "winged" is peculiar to the north. Whatmore suggests that the Gaelic word for the Isle of Skye (*Sgianathach*) means 'winged'. He also refers to the winged temple at Callernish, like a

87 W F Skene, *Celtic Scotland*, I, p 75.

plane designed in stone, which consists of 48 upright stones, with a sunken chamber of circular form in the centre. He remarks on this, "It is impossible not to see in the temple the emblem of Assur, in which the god, encircled at the waist by a ring, or sometimes standing before a circle tilted upright, is the shaft or pole, the wings being the arms or cross-shaft.[88] In the British Museum a stone plaque is to be seen in the Assyrian room, where the god is hovering over a city, arrow in hand, in just such a device.

Where do these traces take us? Were they merely fanciful designs and myths? Had they no practical significance? Gerald Massey, the Egyptologist, throws a light on the subject:
"In the Cushean legend of creation we are told that the great gods created warriors with the body of a bird, and men with the faces of ravens."[89]

The reference to ravens recalls one of the magic possessions of Odin, whose ravens whispered in his ear morning and eve all the news from the entire world which they had collected by flights.

The **Book of Daniel** appears to indicate that one called Gabriel, who appeared suddenly before the prophet on two occasions to give him advice and prophecy, was a flying man. There are also indications that the Persians acquired some knowledge of flight by air but its use was anyhow very limited and secret. More to the point is that, so far as the Antichrist traditions are able to be checked, there are two or three which can relate to the actual period under consideration. One such, attributed to Jerome, says that the Antichrist King came from Babylon.[90] Another declares that he vanquished the kings of Egypt, Libya and Ethiopia (as was claimed of Nebuchadnezzar), and after wasting everything seated himself in the Temple of Jerusalem, called himself God and held sway.[91] Another, almost identical, says he appeared in Jerusalem, sat in the

88 A W Whatmore, *Insulae Britannicae* (RESONANCE BW).
89 Gerald Massey, *Ancient Egypt* (RESONANCE BW). **ED**: A helmet with visor would create this effect.
90 W Bousset, *The Antichrist Legend* (RESONANCE BW).
91 *Ibid.*

Temple, and proclaimed himself God.[92] Both these seem to apply to Nebuchadnezzar, in all ways. In another legend the Antichrist, like a dragon, flies in the skies like an angel fashioning terrors.[93] It is difficult to avoid relating all these to the King of Babylon, but like all such documents they are elusive and framed on the *ex post facto* method, otherwise as of events which did occur but put in the form of prophecy.

In regard to the identification of the prophet Ezekiel's machine, and all its mystification, intentional or through ignorance of the scientific aspect, it can be claimed with confidence that it could only have been an aeroplane with wings, propellors, engine and fuselage. Not only were such craft possible but they even fit into the period in question, and there is the further consideration that the Chaldeans – who as Culdees are known to have ruled south as far as York, at least – were in fact Northern Druids. They were Hyperboreans, the pioneers of civilisation and the true inventors of every form of "magic" including flying. If it be conceded that the machine was able to fly, and resembled a type of aeroplane, we may proceed to the next point of importance. That of course is to identify the mysterious personage who suddenly alighted in the machine by the river and employed Ezekiel to proclaim him the "Lord God" to the people of Jerusalem. We may abandon any idea that it was a mere vision or any pious fabrication, for it is altogether too detailed in its description, besides the fact that there was a lapse of thirteen moths between the two related events. There was only one human "being" to whom it could relate. Obviously it was Nebuchadnezzar himself. He alone, at that time lording it over the world, a tyrant, inclined to violence, could occupy the position described by the prophet. He dictated to him what he had to say and do, that he had to deify him in phrases such as, "thus saith the *Lord God*," for had not this erratic monarch in his position as the living Hermes or Gad, been regarded as God? It was not so surprising if he intended to force the Judaeans to accept him on like terms. Looked at in that

92 *Ibid.*
93 *Ibid.*

light, his accusation against the King and people as impudent and rebellious falls into its rightful setting.

Yet on the face of things there is a difficulty confronting the investigator. If, as suggested earlier, Nebuchadnezzar was theoretically strongly hostile to the Mosaic cult, which Josiah had ordained some sixteen or seventeen years previously, such fails to explain his attitude towards the groups he exposed to Ezekiel in his anger when in Jerusalem on the occasion of the second flight. He might have raged against the men conspiring in some secret chamber with "censer" and flames, headed by Jaazaniah's son, grandson of Shaphan, a principal in the Josiah *coup d'état* and yet, strangely enough, he made Gadaliah governor of Judaea when he finally destroyed the city a little later.

Why, too, should he have taken exception to the women worshipping at the altar of Tammuz-Adonis? Tammuz was a recognised Babylonian deity, the "faithful son", or "son of deep water" of Triton.[94] He was the promised Saviour who lay dead for three days preceding the 25th of March, when he arose from the Underworld amid great rejoicing.[95] Unless Nebuchadnezzar had become in the meantime a convert to the Mosaic cult, his attitude was quite illogical. The same applies to his savage treatment of the five and twenty old men who turned their backs upon the Mosaic altar and worshipped the Sun, and were all massacred by his order.

The question arises whether he had been converted to the Mosaic cult by Daniel and his friends. It affords an explanation of an otherwise utterly contradictory attitude. It leads to the question whether the great figure set up in the Plain of Dura was in fact a prearranged plan between the King and the Jewish astronomers, Shadrach, Meschach and Abednego, to overthrow the Chaldean hierarchy. The highest in the land assembled there, the order to fall down and worship the idol, the refusal of the three wise men to do

94 Lewis Spence, *Dictionary of Mythology* (RESONANCE BW).
95 R Brown, Jr, *Semitic Influence in Greek Mythology,* p 148.
Williamson, *The Great Law,* pp 54-66.

so, their immediate seizure and casting into the mysterious "fiery furnace" already prepared, in which they walked about unscathed with an unidentified fourth man, whom circumstances suggest was Daniel - all these point to a prearranged plot.

The sequel further indicates this, for immediately after Nebuchadnezzar had released the four, in the presence of all his princes and governors, he said, "Blessed be the God of Shadrach, Meschach and Abednego … therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meschach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort." (**Daniel 3: 28-9**) Whereupon he immediately promoted the three who had defied his previous decree to the highest posts in his kingdom. He was making war on the Chaldean priests.

It may have been a sudden conversion, but we should recollect the great moral influence that Daniel, his right-hand adviser, exerted over him. Daniel may have instigated the entire plan. The effect on the Chaldeans must have been profound, and it is not surprising that they presently excommunicated Nebuchadnezzar.

Such an attitude would cover his violent attitude towards those Judaeans who were guilty of backsliding to pagan gods, his general intolerance and tyranny, and his behaviour towards Ezekiel. That he became insane was the indication which caused him to be driven from his throne. He walked into his splendid palace and boasted, "Is not this great Babylon, that I have built … by the might of my power and for the honour of my majesty?"(**4: 30**) Insanity takes a form of megalomania, to which many dictators, both royal and upstart, have been subject through the centuries, as history past and present reveals. And just as the King was thus boasting of his greatness, lo and behold, a "voice from Heaven" spoke, and said, "O King Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee." (**4: 31**) And we are told that from that same hour he was driven

forth from men, and ate grass as oxen, his body wet with dew, his hair grown like eagle's feathers, and his nails like bird's claws.

A "Voice from Heaven." Yet it must have been expressed through human vocal chords. The obvious explanation is that the edict came from the Magi - his own Magi - who for their protection had found it necessary to excommunicate the all-powerful King of Babylon. Their power, we know, was supreme over all men. They turned against the Prophet and Messenger of Hermes, doubtless realising better than other men what lay behind such pretensions. We have in **Bel and the Dragon** an apocryphal but vivid description of their power, and how, when Cyrus was supreme in the world, master of both Europe and Asia, how the Magi, furious when Daniel destroyed the temple of the Dragon, bearded that monarch. They "conspired" against him saying, "The King is become a Jew, and he hath destroyed Bel, he hath slain the Dragon. They threatened him to his face: "Deliver us Daniel, or else we will destroy thee and thy house." And when the King saw that they "pressed him sore, being constrained, he delivered Daniel unto them." (**22, 23, 28-30**) The same thing appears to have happened with Nebuchadnezzar. He had become a Jew in their eyes. He threatened their religion and was a menace to their faith and order.

Cyrus, biding his time, suppressed the Chaldean Magi and brought his own Persian Magi in their place, but Nebuchadnezzar was not able to do that. He was excommunicated for seven years. It was no light punishment, for excommunication automatically barred assistance from any human source whatever, or the culprit was also put under the same ban. The erstwhile proud monarch could not so much as beg a crust of bread. Punishment was remorseless so long as the Magi were all-powerful, as they had been for over two thousand years. The "Voice from Heaven" was doubtless the *vox dei* or decree of the Arch-Magus or Arch-Druid who pronounced the sentence as from the "Most High" whereby the King of Kings was made a wretched outcast, dragging out his pitiful existence unkempt, untended, without so much as a hovel of his own,

shelterless, drenched by rain and storms, existing on grass or roots, or wild herbs, faring no better than a beast of the fields.

This terrible punishment, later adopted like other Druidic religious customs, by the Pope of Rome, originated in Britain where the Druids were all-powerful. Rolleston gives a striking example of how such a ban utterly ruined the great city of Tara, in Ireland, so famed in legend as a city of wealth, with palaces, marble halls, harpists, and song. Its King refused to surrender a priest accused of murder, whereupon the Arch-Druid solemnly pronounced his curse on Tara and the edict of excommunication on all who continued to dwell there. So vast was his power that the entire population deserted the original capital of the *De Danaan*, which fell into absolute ruin and oblivion, so that in due course its very existence was forgotten, although the Hill of Tara still stands, in County Meath. [96]

The Druid hierarchy in Britain exercised a similar complete dictatorship over the minds and bodies of all men. It was the only real sovereign power over Celtica and was realised over the British Isles and a large part of Gaul. Dion Crysostom said of the Druids that Kings were but ministers of their will, and he should have known, because he was Bishop of Antioch in the 4th century.[97] They exercised supreme power over secular and ecclesiastical affairs, says Reade, and many of their methods were copied and employed by the early Popes. The Druidic Holy Synod awarded a Red Hat to their chief men, like the later Cardinals of Rome; the greatest men, warriors and nobles, kissed the toe of the Arch-Druid, as the Romans did that of their Pontifex Maximus, a custom adopted later by the Popes; and most especially they used the Druidic power of excommunication, depriving the victim of food, shelter, raiment, or any human connection with the world.[98]

This pronounced form of religious tyranny exercised a dire influence on Britain at a later period, for the power of the Chaldean

96 W T Rolleston, *Myths and Legends of the Celtic Race* (RESONANCE BW).
97 St John Chrysostom, *Orationes*, XLIX.
98 W W Reade, *Veil of Isis* (RESONANCE BW).

or Druid Magi was overwhelming, as proved in a variety of ways, and lasted in some parts until well after the Christian era. That the Magi or Hierarchy excommunicated Nebuchadnezzar is entirely in consonance with the trend of world history in both surroundings and atmosphere. Such action would have been completely alien to the Persian Gulf. The Magi or Druids, as we know, devised "magic" and taught it to certain of their craft in various degrees. It explains why, according to an early Irish record, how Queen Medb of Connaught sent the three daughters of the wizard Calatin to "Alba and Babylon" to be taught magic.[99] Alba, Albania, or Albion was the Scottish region from Perthshire to the Solway Firth where the Trojan invaders first settled. The site of Babylon, namely York, fits in with this Irish tradition - but Babylon, at the farther end of the Persian Gulf, is highly improbable.

For seven years, Nebuchadnezzar was excommunicated thus by the Druid Hierarchy, and then he repented. He acknowledged his error of turning to another Deity than the Chaldean Bel. Shorn of his former powers, he was permitted to use the purple once again, but died shortly afterwards. After Cyrus had captured Babylon, Bel and other idols remained supreme until he encouraged Daniel to overthrow them. That the Magi could have dethroned and excommunicated so powerful a monarch as Nebuchadnezzar is proof positive of their overwhelming power and influence, as Chrysostom describes, for he was no weak monarch, and in his day made Babylon supreme in the world. What was his world? Megasthenes says that he became master of Egypt, reduced Tyre, laid waste a large part of Libya and penetrated into Iberia. In my reconstruction of ancient geography, Egypt originally included *Wales, Somerset, Wiltshire, Gloucester, as far as Cirencester*, her frontier in the east. Her power also extended into south-west Scotland, including the Hebrides and a great part of Ireland, "Libya" being one early classic name for Ireland, which had nothing to do with Africa.[100] Tyre lay in Dorset. Applied thus to those regions, it

99 Anon, *Book of the Dun Cow* (*LEABHAR NA HUIDRE*)

100 *cf* Diodorus Siculus: "We have treated of the *ocean* that washes Libya, and of *the*

signified that the King of Babylon subdued the west of England and conquered at least a part of Ireland, while "Iberia" was the Cimmerian land of the Hebrews and had nothing to do with Spain.

Ireland is interesting in this connection. A peep into O'Grady's account of prehistoric Ireland with reference to the Egyptians may not be amiss. They used chariots on a large scale and called them *currus, carpenta* and *essedi*. The latter name was also used in Britain. They were armed with swords and spears, also with axes and spear-heads of stone "as discovered in every corner of the island." In 1739, it is worth noting, an ancient hollow iron pillar was excavated in the town of Dundalk, buried deep - a form of ancient ordnance supposed to have been left there by fugitive Scots in the year 1318 after the defeat of Bruce, but cannon was first employed in modern times only in 1338.[101]

O'Grady's account of the early period relates to Fenius Farsa, an ancient King of Scythia, who abandoned his dominions and travelled southwards to the Plain of Shinar - namely to Babylon. Before leaving Scythia he left his elder son, Ne-Niul, as regent, and took the younger Niul (Niall) with him. At Shinar he sent out 72 men to learn all the known tongues of the world and then he founded a university in Ireland of which Niall was the head. He appointed to one of the three chief professorships Gadel, son of Eathori, one of the three great divinities when the Milesians (who ruled Ireland into the historical period) invaded Ireland. The fame of Niul grew, and Pharaoh Cirigris (a name unknown to history as such, but which presumably referred to Sesostris) invited him to Egypt to instruct the youth of his own country. He conferred upon him the lands of Capacirunt, and also his beautiful daughter Scota in marriage. Their son was Gadel Glas.[102]

In Niul's time some Hebrews, fleeing from the bondage of Pharaoh, pitched their camp in the area of Capacirunt (in County Cork). Niul,

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islands therein." (our emphasis)

101 S O'Grady, *History of Ireland*, p 218.

102 S O'Grady, *History of Ireland* p 159. "*Capacirunt*" is Cape Ciaran or Cape Clear. St Ciaran founded an ecclesiastical community on an island off Cape Clear still called Cieran's Strand.

continues the account, was a contemporary of Moses, and visited Aaron in his camp. Moses cured him of a snake-bite in the neck which showed a green scar. Hence he was called *Glas* (green). Sru, son of Esru, son of Gadel Glas, presided over the Hebrew settlement of Capacirunt, which displeased Pharaoh, and they were driven out. Sru led his people away in 26 ships and landed in Crete (Shetland-Orkney) where he died.[103] The next King, Heber Scot, led the Gadalians back to Scythia, having sailed through the Hellespont, Pontic Sea (Pontus, Baltic), and up the River Tanais (Tana River and Ford, Lapland, leading to North Cape). After many vicissitudes, their descendants set sail in three ships westwards, but were assailed by violent storms. Caicer, a Druid and prophet, foretold that they would settle nowhere until they reached an island in the western main. In the reign of Bratha, son of Dega, they sailed from Gothland to "Spain".[104] There Breogan or Brogan, son of Bratha, founded Tor Brogan.

He had ten sons who took part in the Milesian invasion of Ireland. Ith, son of Breogan, saw Ireland through a "telescope". He found there the Tuatha De Danaan, and at Aula Neid, disputing certain treasures of an ancestor, was killed in a fight.[105] The Milesians set out under Heber and Heremon, sons of Milesius, grandsons of Breoghan, in 30 ships, and marched to Tara. It was decreed that they must give notice of invasion, go nine waves distance from the land, when the island *vanished in smoke*. Other magical events followed, including a great storm. Heber landed in the Kenmare river. Finally the Milesians defeated the De Danaan, despite their enchantments, at Tailteen (west of the village of Telltown, County Meath), one of the ancient burial places in Ireland.[106]

Such is this curious relic of antiquity. Although Egypt and Pharaoh are mentioned, with the implication that Egypt held considerable sway over Ireland in prehistoric days, the events (including Moses, Aaron and the Pharaoh of the Exodus) relate to the Baltic, Scythia or

103 *Ibid.*
104 *Ibid*, pp160-3.
105 *Ibid*, p 167.
106 *Ibid*, pp 169-72.

Sweden, Lapland, Great Britain - and possibly Spain, probably Iberia in the original script. They reveal no connection whatever with the regions of the Mediterranean.

The same criticism applies to Nebuchadnezzar's conquests. Strabo states that he went to the Pillars of Hercules, marched through Iberia into Thrace and Pontus, as also is confirmed by Eusebius. He probably did march to the Pillar region of the Western Hebrides if he landed in "Libya" (Giant's Causeway), as Megasthenes says, and as mentioned Iberia was part of Cimmeria, while Thrace embraced all Northern Scotland. In other words, it might be alleged, the King of Babylon made himself practically master of the British Isles, but owing to the hopeless confusion in regard to ancient geography, he is presumed to have led his army all the way from the Persian Gulf overland to Gibraltar (supposed site of the Pillars) - a distance exceeding 5,000 miles - and then back again, through many wild and uncivilised lands, an impossible feat for any army, unless supplied with immense transport and a commissariat. Apart from these countries having no possible attraction to Nebuchadnezzar, the absurdity of such claims is at once apparent.

On the evidence shown here, King Nebuchadnezzar and his city of Babylon had nothing whatsoever to do with the regions of the Orient. They indicate that he was a Prince of Chaldean (Caledonian) origin, who claimed to be the Chaldean Hermes, the deified intermediary between the gods and mankind. He reigned over the Senones or Syrians in Eastern Britain with his capital where stands York today. He dominated all Britain and seemingly Ireland, and overthrew the Judaeans on his north where Edinburgh occupies the site of the original Jerusalem. Despite his great power, he was excommunicated by the Druids in accordance with their overwhelming dominance, for reasons never given, but which might be divined. The downfall and fate of this powerful monarch whereby he fell from the greatest heights to the lowest depths is in accordance with the recorded power of the Druids through the ages, which declared that Kings were but ministers of their will - and Nebuchadnezzar defied them by supporting the Jews and the Mosaic cult.

Milton must have possessed evidence unknown to us when he evidently refers to him who reigned 44 years and overthrew the Semothees (or Druids); though he only touches on the fringe of the dramatic story, for in the sequel they overthrew him.

More remains to be said yet about the former Chaldean capital, Babylon, which, as York, actually remained Chaldean late into Christianity. The mystery of “Strato's Tower” needs elucidation, for we know of no-one in ancient history named Strato, unless it were the family or personal name of Nebuchadnezzar - a title: *Nebo-Cad-Nazar*, the prophet or advocate of Gad or God.

CHAPTER FIVE

THE ECLIPSE OF BABYLON

"Give authors their due, as you give time his due,
which is to discover truth."
Francis Bacon

Twenty six years after the death of Nebuchadnezzar, Babylon fell to Cyrus of Persia. Cyrus, a far-sighted and calculating conqueror, laid plans to capture the city many years before he made his invasion. He carefully selected all likely persons who might betray it to him; his earlier campaigns against the Armenians, Cappadocians and Phrygians – leading to the overthrow of King Croesus in Lydia - having been effectively a preparation for the attempt on Babylon; at that time, by far the most powerful, populous and wealthy city in the world.

Babylon alone subsequently yielded to the Persian tyrants one half of their total revenue, a prize well worth the winning. For years Cyrus loudly proclaimed liberty to all slaves, professing, as said Sir Alexander Keith, "a noble disinterestedness and a boundless generosity, and finally when he had prepared and gathered them together, Babylon was taken though by artifice more than power."[107] This "artifice" relied mainly on treachery from within.

Cyrus, undoubtedly one of the most outstanding figures in classic history, had a fascinating personality, a great charm of manner, a reasoning Socratic-like genius in his logic, and was also a great showman. When he made his first formal state procession from the Palace of Nebuchadnezzar, he personally supervised the details for grandeur and prestige, as Xenophon puts it, "for the magic of the procession seems to me to have been one of those arts that made his government not to be despised."[108] Leading Persians wore rich

107 Sir A Keith, *The Truth of the Christian Religion*, p 283.
108 Xenophon, *Cyropaedia*, VIII, 3, 1.

Median robes, and Cyrus adorned himself in a long purple robe, a wig upon his head, his cheeks and eyes rouged and painted, and wearing high-heeled Median shoes. All very oriental and impressive.

When the Palace gates were thrown open for the triumphal procession of victory in Babylon, firstly the sacrificial bulls and horses made their appearance, followed by a chariot sacred to Bel, drawn by white horses with golden yokes on their necks, and crowned with leaves of laurel or bay. This was followed by a second, similar chariot, and then a third, its horses adorned with scarlet coverings, and behind it men carrying the sacred fire upon a large altar. Finally, in great dignity, Cyrus himself appeared in his chariot, with a tiara upon his head, a vest of purple half mixed with white, loose scarlet trousers, and above these a long purple robe.[109]

This splendid figure, with all the glamour attached to so victorious a monarch who could capture great Babylon without disturbing a brick or a stone, must necessarily have impressed the population as they watched the pomp and ceremony, embellished further by vast numbers of well-trained and well-armed soldiers, as was his object. Xenophon says that all the people, struck by the glory of Cyrus standing in solitary splendour in his chariot, "exceedingly tall and handsome," paid unto him adoration which hitherto no Persian had ever received from his own nation. In short, he captured them mentally and morally as well as by arms, and added to his prestige by according public audiences. Moreover, he took no spoils from the city, and left the walls standing.

He did not remain long in Babylon, preferring his own capital and Media, but left satraps behind as local rulers until his uncle, Cyaxerxes, the Darius of the **Book of Daniel**, went there in his stead. Then, having sown the seed, he effected a revolutionary change in the religious character of the Chaldean Magi, replacing them with his own from Media and Persia. The two Apocryphal books, **Bel and the Dragon** and **Baruch** - mainly the first - indicate

109 Xenophon, *Cyropaedia*, 3, 13.

that Cyrus played a particularly astute hand against the Chaldean Magi. He produced Daniel as prophesied, an important figure, although he had evidently been cast aside after the downfall of Nebuchadnezzar. We learn that originally Nebuchadnezzar had ordered the selection of a few young nobles "of the King's seed, and of the princes'," (**Daniel 1: 3**) to be brought out of Jerusalem in the third year of King Jehoiakim, who had to be well favoured, skilful in wisdom, and understanding science - meaning astronomy and also astrology in which the Chaldeans were supreme (like the Druids, for they were, as we have seen, one and the same.) They dwelt in the royal palace, and with Daniel there were the three named Shadrach, Meschach and Abednego.

When Nebuchadnezzar, in his second year, had an ill-dream and his wise men could not interpret it without being told what it was, he became intolerant and furious and issued a sweeping decree that all the Magi were to be slain, including Daniel and his three friends. Daniel devised a scheme, after consultation with the three, and then told the officer deputed to slay them that he could interpret the dream. Taken before the King he proceeded to reel off the account of the great image of gold, silver, brass, iron, and with feet of clay, which he interpreted. The sequel was characteristic of this impressionable monarch. He fell on his face and worshipped Daniel, ordered an oblation and sweet favours to be given to him, and said, "Of a truth your God is a God of gods, and a Lord of Kings, and a revealer of secrets." (**Daniel 2: 47**) He gave him many gifts, appointed him ruler over the whole province of Babylon, and made him chief of his wise men. His three friends, Shadrach, Meschach, and Abednego, were also given important posts and yet, later, thrown into the fiery furnace (**2: 49**). Daniel, for his part, "sat in the gate of the King," and became his chief adviser and confidant, with enormous significance.

In all this we are concerned with the facts given us, not with fancies. At the same time, the doubt may arise whether Nebuchadnezzar was able to recall his dream or whether Daniel's confidence enabled him to fabricate a plausible version with its ready interpretation.

Daniel may well have been able to exert the power of hypnotism, a very ancient art, and such would explain the subsequent conduct of the King in his eccentric attitude towards the Jews. At any rate, Daniel remained all-powerful until Nebuchadnezzar's excommunication, when we hear no more of him until Belshazzar's feast some thirty four years later.

When the sinister hand was descried writing in the wall the fatal words, "*Mene, mene, tekel upharsin*," which none could interpret, the King's mother thought of Daniel: "There is a man in thy kingdom, in whom is the spirit of the gods," she said, "whom the King Nebuchadnezzar, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers." (**5: 11**) Daniel at once interpreted the writing - while Cyrus and his army were making their entry - and Belshazzar commanded that he be clothed in scarlet, with a chain of gold, and be the third ruler of the kingdom.

After the easy victory of Cyrus, Darius (Cyaxerxes) placed three presidents over 120 princes, Daniel being made first president by the Persians. The story of Daniel being thrown into the lion's den differs in the Book of Daniel and the apocryphal Bel and the Dragon - in the one, Darius being mentioned, and in the other, Cyrus - but the upshot was the same. The Chaldeans were overthrown, and the decree was issued that the god of Daniel was the "Living God," which was sent unto "all people, nations and languages that dwell on the earth." (**6: 25-6**) It denoted the complete triumph of Daniel's policy, although it did not make the Babylonians adopt the cult of Moses. It all points, however, to the fact that Daniel was a powerful ally of the Persians (like the underground movement in our modern wars), the reward being that the first step taken by Cyrus was to restore the Jews to their city of Jerusalem. In short, Babylon fell through the presence of the hidden enemy in its midst. Without mentioning names, it points a moral to certain modern powers who are too tolerant of strangers. History too, as has often been remarked, has a strange way of repeating itself.

Cyrus, on his way back to Persia, visited his jealous uncle in Media, for whom he had reserved palaces in Babylon. Cyaxerxes, a proud monarch whose country, Media, had somewhat despised the Persians as a barbarian people, gave him his daughter in marriage, with a crown of gold, bracelets, a collar, and a Median robe of great magnificence. The princess herself placed the crown on Cyrus' head. Moreover, Cyrus received all Media as her dowry.[110]

In Cyrus' company, be it mentioned, was Daniel, who attended him to Susa. "I rose up and did the King's business," he says. In that very same year Cyrus allowed the Jews their freedom and hence Zerubbabel went up from Babylon to Jerusalem with the liberated Jews and large numbers of converts.

Darius was also friendly to the Jews. His predecessor, Cambyses, appealed to by many satraps and governors, had forbidden Zerubbabel to rebuild Jerusalem and the Temple. The governors in Syria, Phoenicia, Ammon, Moab[111] and Samaria had all signed an epistle sent to him in Persia, protesting that the Jews were building "the rebellious and wicked city … and setting up its walls and raising up the temple: know, therefore, that when these things are finished, they will not be willing to pay tribute, nor will they submit to thy commands, but will resist kings." Accordingly the work was stopped for nine years until the second year of Darius.[112] He then permitted them to go ahead immediately.

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110 Xenophon, *Cyropaedia*, 5, 17.

111 **ED Note**: In the Hebrew Bible, *Chemosh* ("destroyer," "subduer," "fish god") was the god of the Moabites (Num. 21:29; Jer. 48:7, 13, 46) and, according to Judges 11:24, seems to have been the national deity of the Ammonites as well. The Hebrew word rendered "serpent" in Genesis 3:1 is *Nachash,* a shining one. (Hence, in Chaldee it means brass or copper, because of its shining.) In the same way *Saraph,* in Isaiah 6:2, 6, means "burning one", and the "serpents" in Numbers 21 were called *Saraphim*, or Seraphs. The LORD told Moses, "Make thee a Saraph", (Numbers 21:8), "and Moses made a *Nachash* of brass" (verse 9). *Saraph* is used of a serpent, and also of a celestial being ("burning one"). *Nachash* can be understood similarly. The *Nachash*, or serpent, who beguiled Eve (2 Corinthians 11:3) is spoken of as "an angel of light" in verse 14. The description of Satan as "the king of Tyre" and "a *cherub*" (Ezekiel 28:11-19), is a different being from "the Prince of Tyre", in verses 1-10, who is human.

112 Josephus, *Antiquities*, XI, 2, 1.

Darius' policy had been conciliatory rather than savage towards the Babylonians. He lowered their city walls to a height of fifty feet, but he did not rob them of their sacred treasures, which could not be said of his successor, Xerxes. This ambitious and haughty prince determined to overthrow the independent Greek states and make them subservient to his will. Darius had paved the way before him, for he had held both Thrace and Macedonia in thraldom as tributaries to the power of Persia. As Xerxes' invasion of Babylon followed immediately after his failure to overthrow the Greek cities, it can be recognised how necessary it is to revise our basis of ancient geography for their true relationship towards one another.

XERXES' INVASION OF GREECE

When Xerxes set out to invade Greece, after great preparations, all geographically described by Herodotus, his enormous army crossed the Hellespont (North Sea) and landed in Thrace (Caledonia). His first rendezvous of importance was at Doriscus, a town on the sea with a protected bay near the "well-known Promontory", Serrhaeum. The Persian King marched overland, partly along the coast, and the fleet, when it arrived there, beached their ships on the sands of this adjoining bay. Among other features of this place was a fort or castle built by Darius, and the River Hebrus, swift-flowing, poured into the bay.[113] It lay opposite the island of Thasos, the Holy Island, otherwise Samothrace, the former seat of the Arch-Hierarch, or, as I have claimed, Ur-of-the-Chaldees.

In the poetic description of Homer, the god Poseidon watched the battle between the Greeks and Trojans from a Samothracian height:

"Wond'ring he viewed the battle where he sat
Aloft on wooded Samos' topmost peak,
Samos of Thrace; whence Ida's heights he saw,
And Priam's city and the ships of Greece."[114]

113 Herodotus,VII, 59.
114 Homer, *Iliad*, *trans* Derby, XIII, 12-13.

On the mainland by Doriscus stood two Samothracian forts named Sale and Zone, and beyond this region, adjoining the land of the Cicones, nearest to Samothrace itself was another coastal headland named Stryme.[115]

I would identify the area through which Xerxes marched first as Caithness where, facing Orkney, stands the town of Thurso, the port for Stromness or Kirkwall, Orkney, so the "wooded height", Samos' "topmost peak", was accordingly Ward Hill of Hoy, the commanding height of the Orkneys overlooking Caithness opposite. It towers 1,565 feet on the island of Hoy, the "High", meaning the holy or sacred height, from whose topmost peak a splendid vista of the North Sea may be obtained, thus lending point to Homer's poetic licence of distance. On the mainland of Orkney, by Stromness, and Stenness, for miles around, are the vestiges of former main roads, criss-crossing; evidence of prehistoric habitation on a considerable scale, covering several miles on both banks of Lochs Harray and Stenness. Today there are but sparse signs of human occupation beyond a few farms, fisherman's dwellings, and the odd private residence, dotted around here and there.

Stromness, the nose of Stroma, takes us to the little island of Stroma, which now lies about two miles off the coast of Caithness, in the Pentland firth, between the two great promontories Dunnett Head and Dunsansby Head, the former answering to the site of Serrhaeum Point, the most northerly headland along this rocky shore. It would seem that in the time of Xerxes the present island of Stroma was Stryme on the mainland, but here the great Atlantic waves have invaded the shore and eaten their way in slowly but unceasingly. Stroma lies within the ten fathom line, and generally that line may be taken to indicate the former coastline.

115 Herodotus, VII, 59, 107. Herodotus uses a very curious description of the Cicones, whose region, he says, "was formerly called Gallaica; now it bears the name of Briantica." There is no such classic name as Briantica, but Gallaica or Galatia (North Scotland) was called Britannica (*cf* Pretanis) and I suggest the name intended was in fact Britannica or Britannia, and that Briantica was probably a copyist's error. Claudius, when he claimed to have acquired the Orcades, gave his son the surname of "Britannicus" in consequence.

Thurso answers to the situation of Doriscus as described so fully by Herodotus, only the place-names have changed owing to their occupation for so long by Norsemen and Scythians, who probably gave Thurso its name after their war god Thor (or Dor). It has a strong stream, the Thurso River, which empties into Thurso Bay, but Castletown, a small busy town five miles east of Thurso, answers better to the site of Doriscus. The ancient castle may originally have been that erected by Darius. Many prehistoric ruins of castles exist in this region.

The remarkable characteristic of this part of Caithness and, as already stressed, of Stromness and Orkney, is the presence of a series of former almost chessboard-like straight and cross roads, indications of a once considerable population in these now deserted parts.

From Thurso to Castletown and from the latter for a further two miles at least southwards along the direct road to Wick on the east coast, are indications of a great number of main roads with cross-roads diverging towards the shores and centred around Castletown. Furthermore, the route between that town and Wick, a distance of almost twenty-one miles, shows indications of former habitations in the same way, though more spread about, as though a suburb of a large, ghostly city. Wick, the county town, presents a similar indication of a series of cross-roads stretching for over eight miles northwards along the coast, and Wick itself extending some two miles inland. Again, in the north-east coastal area, from the small town of Dunnet to St John's Point, are all the indications of another town of size.

All this region, be it added, is studded with Picts' Houses or *Brochs.* There are literally dozens in this part of the world, all erected as both fortress and dwelling. They may represent what Herodotus describes as “Cimmerian Castles”. The Pictish *broch* or tower at Mousa, in the Shetlands, about 100 feet high, shaped like a dice cup and containing apartments reached by a circular stair which ran to the top, and the *broch* at Burra in the Orkneys, 40 feet in diameter and with walls 12 feet thick at the foundations, are characteristic of many. Some others are underground Picts' Houses, cone-shaped, as near Kirkwall,

Orkney, which rise as green mounds above the surface, some built of uncemented stone and apparently used as places of refuge. The strange thing is that such have not been traced outside Britain, and their ghostly presence further denotes a considerable population in the prehistoric age, but they were depopulated by The Great Catastrophe and subsequent climatic changes.

Caithness also possesses the greatest number of *cromlechs,* or stone altars, in Britain, these belonging to the same age as the refuge caves or *weems*. "In most situations," says Wise, who made a close study of these dwellings, "little stone houses were built underground." Middens show that they were inhabited in the Bronze Age.[116] The name of Caithness may give some idea of their owners or founders. Prof Waddell, in his search for the origins of Aryan civilisation, claims that Caithness and Sutherland were named *Catuv*, "Land of the Cat" (the Lion breed), and as Catti, or Khatti, or Cassi, whose chief was called "Diuc Cat", the Duke or *Dux* of the tribe, a title formerly borne by Earls and Dukes of Sutherland. He traces their origin to the Shetlands and thinks their capital was originally at Lunasting, on the north-east of the Shetland mainland, with a headland named Catta-Ness. Caithness, he says, was derived from Catta or Catti-ness, "Nose of the Cat"; the Cattigat, entrance to the Baltic, was the "Gate of the Cat".[117]

Waddell goes farther than this to trace their origins. They were, according to his researches, the old ruling race of Syro-Phoenicia, known in the Old Testament, as Hethites or Hittites, and were the "Arri" or Arya", the "Noble ones", the men of renown, the true Aryans. They were tall, fair-complexioned, blue-eyed, wore Phrygian caps and boots with turned-up toes, and were related to the Goths.[118] Goths or Getae they might be, properly Scythians, the race of Magog, according to the early Scandinavian writer Johann Magnus, who says that King Sven ruled over the Gotar in Sweden shortly before the Flood. Descended from the original Thracian or

116 Thomas A Wise, *Paganism in Caledonia*, p 10.
117 Waddell.
118 *Ibid*, p 6.

Titan stock, they called themselves Goth (*cf* our word 'God') - like the Chaldeans, the Céli-Dé, children of God, whose Hierarch was the Gad or God, to whom Moses referred in the highest terms:
"And he provided the first part for himself, because there, in the portion of the law-giver, was he seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel."[119]

The Gad "executed his judgments" from Ur-of-the-Chaldes, otherwise Samos-of-Thrace, Orkney.

From these self-same parts originated the tribe known in the Scriptures as Heth or Hittites, who became the Macedonians. Northern Scotland, nowadays relatively unproductive due to its extensive wild mountain ranges and the deterioration in climate, offers little comparison with the prehistoric ages.

Caithness possesses nearly 439,000 acres, of which only one quarter are productive. Most of the soil is bare, moorland or forest. A number of cattle and hardy sheep are reared in spite of the chilly climate and insufficient sunshine, but contrast with this what it must have been in a pristine age when these bare spaces were fruitful, where today ghostly indications of former streets, lanes, squares and the surviving dwellings intimate an age of activity and importance when theses parts might well have been described as the very hub of the universe. In Xerxes' time its power had greatly waned, although we know from Herodotus and Thucydides that Thrace had formerly many important cities. Thrace declined after the destruction of Samo-Thrace, and Macedonia, South of the Moray Firth, in due time became the paramount world power, after the overthrow of Persia.

THE TRUE SITE OF THERMOPYLAE

To an extent, we may trace the manoeuvres of Xerxes in this expedition to overthrow Athens, which took place shortly before the

119 Deuteronomy 33:21. The pronunciation of *Gad* was probably with a long 'a' as in 'Gard'. The English tongue may have originated in these parts for the name *Thrace* may be derived from "The Race".

destruction of Babylon. As he marched his vast conscript army westward through Thrace and Macedonia, his fleet sailed round the coast to seek battle with the Greeks and eventually it reached the Western Highlands and Hebrides. Having passed through the Aegean Sea, probably so named after the monster Aigaios/Aigaion (hence the Isle of Eigg), the fleet proceeded to the Strait of Euripus (Sound of Mull), situated between Euboea (Mull) and the Magnesian coast of Thessaly (Morven). Hearing that the Athenian ships were cruising round the mouth of the Peneus (Loch Linnhe and the Firth of Lorne),[120] the Persians sent a strong squadron round Euboea to force them into the Euripus, where the main Persian fleet was waiting to entrap them. This strategy was defeated by a severe gale in that stormy sea, which drove the Persian ships off Euboea upon the reefs, in which the entire squadron was wrecked about the Hollows of Euboea.[121] The Hollows agree with the notoriously dangerous Torran Rocks off the southern shore of Mull. The Athenians advanced nevertheless against the Persian fleet, being superior sailors and knowing their home waters, but after indecisive actions they retreated southward to Salamis, and the Persians sailed up the Peneus River (Loch Linnhe), anchored near Thermopylae (Pass of Glencoe), and were permitted by Xerxes to view the scene of the epic fight where Leonidas and his army had died to a man defending the Pass.

Here is one more sidelight on this war. When Xerxes was yet in Macedonia (in the region of Inverness), from whence he could espy the Olympus Mountains (Lochaber Range), he was taken in a galley to view the scene of the Deucalion Deluge (The Flood of Noah) and, observing the gorge between Olympus (Ben Nevis), Pelion (Craig Maghaid), and Ossa (probably Aonach Beag),[122] he observed:
"Nothing more is needed than to turn the river upon their lands by an embankment which should fill the gorge and force the stream

120 *The Riddle of Prehistoric Britain,* pp 94, 98, 101, 142.
121 Herodotus VIII, 15.
122 Ben Nevis, Scotland's highest peak, was the original Mount Olympus. Pelion answers to Craig Maghaid, 3,700 feet, where the Spey rises and where the rivers divide, some going East like the Spey, and others west like the Spean, as was said of Pelion. Ossa corresponds with Aonach Beag, 3,646 feet, on the south of the Spean.

from its present channel, and lo! All Thessaly except the mountains would at once be laid under water."[123]

This is entirely in accordance with the terrain around Ben Nevis, and in descending from Lochs Ness and Lochy, Xerxes would sight the gorge through which runs the River Spean, falling into the Lochy River at Mucomir Falls, surrounded on either side and hemmed in by high mountains, their flanks marked by what are termed "parallel roads", actually sea beaches (mentioned earlier), from 1278 ft above sea level at Glen Gloy visible from Loch Lochy, to various levels of 1140 feet, 1059 feet, and 847 feet.

Geikie, the eminent geologist, held views similar to those held by Xerxes some 300 years earlier! Geikie was of the opinion that immense glaciers may have held up the waters but he could not account for their presence. He was unaware that they related to the Flood of Deucalion or Noah.

The significance of the visit of Xerxes is that he could not have gone secretly in a galley from Macedonia to Thessaly in the present Greece except by the open sea, risking capture or worse - yet he went safely by water to spy out the terrain. The classic map of Thessaly in fact completely fails to meet the circumstances. Mount Olympus is placed at the extreme north of Thessaly as is correct of Ben Nevis in Argyllshire, the true Thessaly, but Mount Pindus is put in the extreme west, whereas Aristotle states that the Deluge occurred west of Pindus,[124] and Thermopylae is given the very south of Thessaly, with the Pindus range to its north-west, over sixty miles distant as the crow flies, whereas these mountains lay to its east. Xerxes obviously saw the traces of the Deluge in the "Parallel Roads", for the topography applies completely to the Western Highlands and in no single respect to the modern Greece.

The same contention applies equally to the Pass of Thermopylae, for the terrain indicates that it could only relate to the dread Pass of

123 Herodotus VII, 130. Also *The Riddle of Prehistoric Britain*, pp 89-103, 133-4.
124 Aristotle, *Meteorologica*, I, 14.

Glencoe, and at once explains how the Persian ships could have sailed up the Peneus River (Loch Linnhe) to the Gulf of Malis (Loch Leven), whereas in modern Greece it is 70 miles distant from the Gulf of Malis. In Western Scotland, the Spean (*cf* Peneus) runs rapidly through the great mountain basin of the Lochaber Range, swelled in times of spate by the waters of dozens of highland burns, swirls through the Mucomir Falls, and then, after uniting its waters with the widening river called the Lochy, both merge into the River-Loch Linnhe, Upper and Lower.[125]

After coursing through Inverlochy Glen, the stream reaches Loch Leven, formerly Mallie, now Kilmallie (the church of Mallie), answering to the Gulf of Malis, on whose southern shore lies the entrance into the Pass of Glencoe. It can therefore be readily understood how and why the Persians, from the western shores, could sail 22 miles or so from the mouth of Loch Linnhe to the Gulf of Malis (Loch Leven), to inspect Thermopylae, and how Xerxes, from the other end, could sail down from the direction of Loch Ness to inspect the marks of the Deucalion Deluge on the mountain flanks. But not by other means!

At the mouth of Thermopylae the Hellenes had erected a fort or wall of loose stones and narrowed down the entrance to fit only two men at a time, and, as Herodotus tells us, they were prepared to defend it to a man. Leonidas held the enemy here at bay until a "man of Trachis" showed the enemy another very rough pass by which means they took the Spartans in the rear. Examination of the Gorge of Glencoe from the southern end of Loch Leven confirms the fact that a few resolute men could hold the pass there against a multitude, as was known to the hero Leonidas and his followers. This other pass, called Anopaea by Herodotus, was rough climbing, steep, and rarely used. Here the Spartan King had placed a thousand Phocians, but when these saw masses of Persians clambering up the gully's sides, they became panic-stricken and fled. The Anopaea Pass may be sought

125 By a change of the first letter, Linnhe becomes Pinnhe, or Peneus, the change in name (S-Pean and Linnhe) being possible due to the known difference in dialect between the Macedonians and the Hellenes. (*The Riddle of Prehistoric Britain*, p 94.)

in the narrow, steep, and rugged defile, much nearer to Kinloch-Leven, which if climbed from its eastern side could cut off defenders at the mouth of Glencoe like rats in a trap. Its Gaelic name is *Ana Coire Othar Bhig*, and it is also known to many as the "Devil's Staircase".

Once through the Pass of Thermopylae all roads were open to Xerxes - Phocis, Locris, the Peloponnesus, and Athens. One road lay past Doris, a tiny area not over 3½ miles in circumference, which led to Achaea and Locris (*Duror*, to this day a strip of alluvial land bordering on Loch Linnhe). The Achaeans,[126] a brave, chivalrous, but sporadic clan, were congregated along the banks of the Peneus in the present Applin and Benderloch region, between Duror and Dunstaffnage Castle. There were the roads open to Delphi and Athens (Dumbarton) at the mercy of the enormous armament brought by the Persian King.

But this much must suffice. I have said enough perhaps to convince some at least of my readers that these heroic and important events took place in bonny Scotland, to which country the world owes a debt of freedom it can never repay.

Of Xerxes' subsequent march to Delphi, and how he captured Athens, and how the indomitable Athenians held out and fought him grimly until his fleet was routed at Salamis and Xerxes retired, terrified that he be cut off at the Hellespont, leaving his general, Mardonius, to extricate his army out of the mess, is a story often recounted and needs no new pen. I simply prescribe a new geographical outlook on those events, but I shall show elsewhere how and why there are the strongest reasons to believe that the ancient city of Dumbarton, with its rocky Acropolis, was the classic Athens,[127] up to a period. It is a romance indeed, in which tribal wars and the steady deterioration of climate played their part.

It is sufficient to add now that, after his disastrous defeat at Salamis, Xerxes fled from Greece in a mighty haste. He is supposed to have

126 **Ed Note**: *cf* Celtic ***Eochaidh***: 'horseman'. *Circa* 220 BC, at the time of Philopeomen, the Achaeans were regarded as superior horsemen.
127 Appendix C.

crossed the Hellespont again, but even Herodotus is not sure of his movements, though he apparently left hurriedly in a single galley from Abdera in Mygdonia, a part of Macedonia. Abdera lay on the River Nessus or Nestus, and Inverness, on the Ness, may have been built on the site of this once flourishing port on the way to the Hellespont.

It was very soon after his ignominious flight from Hellas that Xerxes hastened to Babylon, still smarting under the heavy defeat he had suffered, his purpose being to indemnify himself for his heavy losses, to recover his waning prestige, and partly out of zeal to establish the Zoroastrian or Mosaic faith. By reconstructed topography such a course to reach Babylon (York) conveniently by sea would have been a simple process. From there he later took a ship to Sardis, which may be placed as in the Saarbruck region of the Rhine.

Consider the orthodox idea as taught in the schools. To have led his forces to Babylon via Sardis, taking the accepted sites, would have entailed a journey of almost 600 miles from the alleged Mygdonia in Thrace, via the Hellespont, to a Lydia in Asia Minor, and thence onward to Babylon a further 850 miles at least, or a total of over 1,450 miles. It is an incredible acceptance of marches to lead armed forces that distance even if they had the commissariat, and it would have occupied an immense amount of time, whereas Xerxes, without taking a rest, actually entered Babylon with little delay in order to restore his damaged prestige.[128]

Arrived in Babylon without dispute he destroyed the temples with fire and utterly laid low the vast temple of Bel, leaving in its place a huge mass of stone, rubble and dust. He laid hands on the immense treasure stored therein, including solid golden images valued at over 61,000 gold talents probably worth over £20,000,000 at the present valuation, and took it away to offset his defeat in Greece.[129]

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128 About a century ago Sardis was thus described: "The site of the once proud capital of Lydia is now green and flowery, a scene of desolation with the exception of a few mud huts which shelter some Turkish herdsmen." Lawson, *Scripture Gazetteer*, II, p 405.

129 William Whiston, the translator of Josephus, estimated a gold talent at near £650.00 when he was writing. (**ED Note**: Comyns Beaumont was writing in the 1950s)

While in Babylon he extended his patronage to the prophet Ezra, who then went to Jerusalem with a big following. Josephus describes Ezra:
"There was now in Babylon a righteous man and one that enjoyed a great reputation among the multitude; he was the principal priest among the people (the Jews) and his name was Esdras. He was very skilful in the laws of Moses and was well acquainted with King Xerxes."[130]

Xerxes had written to the various governors of Syria instructing them to give Ezra all aid on his return to Jerusalem. Ezra read this to the Jews in Babylon, and sent a copy of it to those beyond Euphrates, including:
"the ten tribes beyond Euphrates … an immense multitude and not to be estimated by numbers."[131]

It throws a sidelight on past events, for Josephus goes on to say that Ezra had gathered those across the Euphrates not far distant, but as regarded the remainder of the ten tribes, he told the King that God would preserve them, and did not request horsemen or escort to bring them. They were seemingly settled in the present Romania or thereabouts.[132]

The Persian tyrant having thus sacked Babylon and destroyed the famous Temple of Bel with other pagan temples and shrines, went on his way. From this period the city declined further. Her walls had been largely thrown down; she was despoiled of her riches, strength and resources, and was compelled to pay heavy tribute, so little wonder her former population drifted elsewhere and we hear no more of great Babylon until Alexander the Great.

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130 Josephus, *Antiquities*, XI, 5, 1.
131 *Ibid*, 5, 2.
132 Ezra explains elsewhere about the Ten Tribes of Israel, carried away by Shalmaneser, who took them over the waters, but that they went into a farther country "where never mankind dwelt." He says, "They entered into Euphrates by the narrow passages of the river… Through that country there was a great way to go, namely of a year and a half; and the same regions called Arsareth." (II Esdras, 13: 40-45). This is thought to be the Sareth river in Rumania, separated from Hungary by the Carpathian Mountains. Shalmaneser carried others "away into Assyria, and placed them in Halah and in Habor (Ebor?) by the River of Gozan (Ouse?), and in the cities of the Medes." (II Kings, 17:6).

CHAPTER SIX

ALEXANDER AND MACEDONIA

Oh, the grand old Duke of York, he had ten thousand men
He marched them up to the top of the hill
and he marched them down again.
(Traditional)

Of the period of Alexander unhappily little survives in the way of authenticated ancient history relating to his remarkable career. It is an extraordinary fact that for over three hundred years, until Arrian and Curtius wrote works purporting to describe his expeditions, *nothing apparently was written of him*. Both these men, highly distinguished, lived from about the middle of the first century AD to its end, and although the seven books of Arrian remain fairly intact, of Curtius' ten books the first two are lost, and the remainder reveal considerable gaps or deletions of events, suggesting the work of a censor at a later date, as in very many other cases. Curtius must be suspected of having described movements or events which embarrassed later authorities. Arrian, for his part, wrote in a colloquial style, imitating Xenophon, with the difference that Xenophon knew Cyrus personally, whereas Arrian was dependent on such records or extracts as he could collect and whose accuracy we cannot check.

One might have supposed that Josephus, who covers a wide field, would have had something more to say of Alexander, who, previous to going to Babylon, had visited Jerusalem, where the High Priest and Elders met him in tremulation outside the city, when to their surprise and relief he venerated the High Priest's mitre with the name of the Deity inscribed in gold.[133] Yet Josephus dismissed his going to Babylon in a few words.

All this is significant when we consider that Alexander overthrew the long-held Persian domination of the ancient world, and went as

133 Josephus, *Antiquities*, XI, 5, 1.

far East as is India, and as far South as to build the city of Alexandria. It constitutes a mystery that so famous a figure who, like his father Philip II, was a great patron of learning, was educated by Aristotle and surrounded himself with scholars, was yet apparently ignored and almost forgotten for over three centuries.

The explanation may be that his movements and conquests were too revealing for those whose object it was to prevent any geographical or historical description which might throw another light on the past and prejudice the aims they had in view.

Alexander's first great battle was by the River Granicus in Phrygia (Hanover), and from there he pursued Darius Codamannus into Asiatic Cilicia (Silesia), where he gained another overwhelming victory over the Persian, who fled, leaving his mother, wife, and children at Alexander's mercy. Some two years later, for the third time, they met in the plains of Guagamela in Assyria (Saxony), and again the Persian King fled. Alexander then visited Babylon, but not for long, as he set out again, this time into Media (Hungary), in pursuit of Darius, whom he followed into Parthia (the Partheni and Alani were Massagetae dwelling in the present Finland and North Russia), but once more Darius escaped him. After this, Alexander proceeded over the mountains (Urals?), then reached Bactria (Turkestan) and finally crossed the Hindu Kush, whence he descended to the Indus. In India he easily conquered and civilised the natives, who called the invaders the noble "Khattiyo Arya", whence developed the Brahmin caste, from intercourse with the Macedonian soldiery.[134]

His return march is uncertain, but he ultimately reached Ecbatana or Egbertana, capital of Media, after six years' absence, and from there returned to Babylon. He had proclaimed Babylon the capital of the Macedonian Empire, and had been there for some months when he died of pneumonia after an illness of eleven days, caused by a chill contracted when bathing. On his first visit he was received with the greatest demonstrations of enthusiasm by the populace, who thronged

134 Geoffrey Higgins, *Anacalypsis*, II, p 130. The archaeologist describes a crucifix, a ring, a lamb, and an elephant, carved upon the fire-tower of Brechin (Forfar) at an ancient date: "The ring (emblem of eternity), and its cobra (sacred serpent), Linga (phallus), Ioni (or Yoni,) feminine organ were all Hindu. The *Ganesa* of India is a very stubborn fellow to be found here."

the walls, the streets, and the outside of Nebuchadnezzar's Palace (or Castle). They strewed flowers, burnt frankincense, and loudly acclaimed him. The Chaldean and Babylonian Magi met him, singing hymns of praise, and led him to the Palace. Was he not of Chaldean birth himself as a Macedonian? Were not his religious beliefs those of the Babylonians, despite his tolerance? It was natural and proper that they should honour a prince of their own blood who had completely overthrown the tyrannical Persian Kings.

Alexander decided to rebuild Babylon. He was disgusted with the ruined state in which he found it, with walls broken down, the accumulated rubbish from the immense Temple of Bel lying yet, and an enormous breech in the river, which needed to be restored to its former channel. He issued orders for 10,000 men to clear the rubbish from the Temple of Bel, and another 10,000 to restore the river to its former channel. How much of this was completed is not known.

On his return from India the Chaldean priests met Alexander outside the gates and ordered him not to enter the city except by the East Gate - probably owing to some astrological prediction. All we know from the vestige of its history at this time is that it had a harbour with ships, and ship-building in the yards - very unaccountable as relating to the alleged Babylon in Iraq.

One curious piece of information has come down to us, giving the names of various embassies sent to Alexander when at Babylon to invoke his favour. They were "European Scythians" (Scots from the Perth area); "Celtic and Iberian Tribes" (Cimmerians); Ethiopia (Mull); "Carthage" (Waterford region of Southern Ireland); "Libya" (Leinster, Ireland); Bruttii (Alaba or Albania - Stirling and South West Scotland); Lucania (branch of Bruttii); Tyrrheni (Lancashire); Delphi (Ben Cruachan, Argyll); Elis (Lismore Island, Mouth of Loch Linnhe); Corinth (Crinan, Head of Cantyre, Argyll), and Epidaurus (South Argyll).

These are not conjectural sites, but all related to Britain. Not one hailed from the East.[135]

135 *Historians' History of the World,* London Times, XXXIV, p 387.

And when we come to consider the original situation of Macedonia, is it not what we should expect? What interest would the Celtic and Iberian tribes in the North of Europe have had in a king proposing to make his capital at the other end of the world?

Or, the Bruttii? Or, in fact, any of them?

The explanation comes from the original situation of Macedonia itself. These mainly North British tribes or clans, apart from those in Erin, were naturally anxious to know how their frontiers might be affected by this intended great shift of the capital of Macedonia. They also naturally desired to enter into treaties with the victorious king who was transferring his ruling city from Chaldea or Calydon to the Chaldea in the very south of Yorkshire, over 350 miles distant.

Also we should not overlook their anxiety in regard to the King's character. His father Philip - who had paved the way for his son's crushing victories by his unconquerable army, small in numbers but perfectly trained and equipped - was, for all his military genius, a cruel tyrant, and kept all the Greek states in vassalage or fear. Was there a risk of Alexander doing the same? He was generous, impulsive, but disposed to intoxication and murderous passions, during which he had killed several of his nearest friends. **The Book of Maccabees** throws a light on how he was regarded later:
"The land was silenced before him, and he was exalted and his heart was lifted up, and he gathered together a very mighty army and ruled over lands and principalities; and they became tributary unto him." (**I Maccabees 1: 3-4**)

Exalted: The editors of the Cambridge **Maccabees** analysed that word. Had he a psychological problem? Was he a mad genius?
"Alexander seems to have become intoxicated by his success. He appears to have even had a fatuous notion that he was divine; at all events he encouraged the spread of a report that Jupiter Ammon had called him his son, and granted him the distinction of being the conqueror of the world. In accordance with this truly 'exalted' conception of himself he exacted

divine honours, not only from the Persians, but from the Macedonians as well, and even ordered the philosopher Callisthenes to be put to death for refusing to prostrate himself before him. The character of Alexander the Great presents something of the nature of a psychological puzzle. There was evidently a process of degeneration which became more rapid as the years went on."[136]

Alexander had coins minted showing his features relating to the god Hermes or Ammon, the most vital deity of the Britons (or Macedonians for this particular argument), superior in some respects even to Apollo, as Homer recognised, because he was the living Deity, in the person of the Arch Druid, or Arch Hierarch, who spoke as the *vox dei* to the entire Celtic world. If Nebuchadnezzar, as head of the Chaldeans, had been so ordained, it seems extremely probable that Alexander was accorded such divinity in his turn, for regal claims to divinity were not uncommon. He would in such circumstances be justified in expecting Callisthenes to prostrate himself as did others. Alexander, who had utterly destroyed the Asiatic Persian tyranny, which had enslaved the West for so long, deserved deification if any monarch did from his own people the Chaldeans.

THE MACEDONIANS

Quinquireme of Nineveh from distant Ophir…
Dirty British coaster with a salt-caked smokestack….[137]

There are other outstanding facts relating to the Macedonians that are of considerable importance, for they clearly reveal that they were of Caledonian origin.

It is known to the all Bible students that the name of Heth related to the Macedonians, and, as Waddell states, was corrupted into Hittites, later Chittim, and possibly Shittim, which variation my refer to Shet, Sheth, or Seth, otherwise Shetland, as their place of

136 Reverend W Fairweather & J Dutherland Black, *Cambridge Maccabees* (1908), p 55. The learned editors do not seem to be aware that Philip II also was hailed as a god and had a statue of himself executed as such.
137 *Cargoes,* John Masefield.

origin.[138] There is no doubt as to their importance in the evolution of civilisation. Heth, or Cheth,[139] was accounted the second son of Canaan in one passage, but as Hittim or Chittim are called the sons of Javan, son of Japheth, earliest of all patriarchs in Genesis (**10: 2-4**). When Ab'Ram seized the land of Canaan and built Hebron, apparently sons of Heth had preceded him. He was buried beside Sarah his wife in the cave of Machpelah, in the field of Ephron, a Hittite, which Ab'Ram "purchased of the sons of Heth." (**25: 9-10**) Ab'Ram rode roughshod over the Philistines or Miazraimites in those parts, took their cities and extracted tribute from them, but compensated the sons of Heth for the field of Ephron.

The Hittites or Chittim were the most active and important nation in the south-west, especially from a maritime point of view. "Ships … of shittim … shall afflict Asshur," prophesied Balaam (**Numbers 24: 24**). They had a great deal to do with the metal trade also. Cyprus was an important naval base of theirs to enable ships of Chittim to intervene when needed along the lines of sea communication. Cyprus produced copper, but eventually the original Cyprus was destroyed in a huge earthquake and became derelict. It was then called Ophiusa Island, Isle of Serpents, meaning 'earthquake, volcanic eruption, lightning', *etc*.

I have identified this island as one of the Isles of Chittim, surviving yet as Lundy, sixteen miles off the west coast of Cornwall, today a mass of meteoric debris.

It is perhaps interesting to record that when Alexander the Great was besieging Tyre, he prevented the Tyrians from sending their women and children by sea to Carthage. This was no Mediterranean manoeuvre. Tyre is represented today by Portland and Melcombe Regis, Dorset; both extremely ancient. The Tyrians wanted to send their women and children to distant County Waterford in Southern Ireland, the original Carthage, but the Chittim or Macedonians,

138 Waddell.
139 *cf* Macbeth

from their rocky island Ophiusa, intercepted any ships which dared to pass that way. Ophiusa or Lundy commanded the approaches both from the English and the Bristol Channel.

The name Chittim came to be used as a synonym for the Lands of the West, but it referred to the Macedonians. Their true appellation, as Waddell is at great pains to specify, was Cassi, Catti, or Khatti. Hence the Isles of Chittim were also called Cassiterides, Isles of the Cassi. He throws another curious sidelight on their activities by claiming (with his long study of Indian antiquities) that the Brahmins of India believe in their descent from the original white men, the Aryan caste, Khattyo Arya, who colonised their country for a while. They were "Arri" or "Arya" in ancient Pali, the "noble ones"[140] They were the Macedonians, led thither by Alexander.

We retrieve the name Catti or Khatti in Caithness and in the Don Valley and elsewhere, whence came the original Chaldeans or Caledonians. The Lion race, the Catti (or Cats), included the Thracians and/or the Macedonians. The famous latter people were descended from the Edonians, whose territories originally embraced Eastern Scotland from the Moray Firth to the mouth of the Tay, hence the name Mac, son of, the Edones. Their religious head was the Gad (or God) Hermes, Chief Hierarch or Arch-Druid, whose city was Ur-of-the-Chaldees, or Samothrace, in Southern Orkney. This people sent colonies to Southern England, and to Gades or Sodom (Avonmouth, Somerset), called Hittite or Chittim, even before Ab'Ram and Lot reached those same parts. If any existing people can claim to be Atlanteans, it is these Caledonians.

The ancient clan Chattan still flourishes. Among its chiefs is the Mackintosh of Mackintosh, whose estates stretch from Petty to Lochaber, and who claims descent from Heth, son of Canaan. Such is recorded in the **Iona Club Transactions** which contain the pedigrees of the most ancient Scottish clans. Long ago the Mackintosh dwelt at Tor Castle, at Inverlochy, today a crumbling ruin, yet famous as the

140 Waddell.

site where Banquo, whose ghost so troubled the usurper of Duncan's throne, was murdered by Macbeth. On the other hand, the Macphersons of Cluny claim to be the senior branch of Clan Chattan, and from the exhaustive evidence contained in a recent work, **The Chiefs of Clan Macpherson**, this seems to be indisputable.[141] In any case, whether the titular honour rests with the Macphersons of Cluny or the Mackintosh, both are of the same noble blood as the Macedonians, who have dwelt in their motherland for possibly over five thousand years. It is a staggering, but also elevating thought, of a clan that has played its part over so many great periods of the past, and Scotland can claim others of most ancient pedigree.

The fact that the Macphersons and the Mackintoshes of Clan Chattan are still dwelling in or about their ancient domains, and still a virile and commanding people, should give us understanding of the reality of the past in relation to the Macedonians, so wrongly relegated to a part of the Balkans.

Tor Castle has lain in ruin for centuries, but ages before it was erected the sons of Heth, the Catti, ventured from the North to the regions of the Og of Bashan in Gloucestershire, and became widely known as Hittim or Chittim, as Gadites to the later Jews. They were worshippers of Apollo and ruled by their Druids. They were men of stern discipline and brave soldiers against whom the Persians collapsed. If Alexander had not died so early and his greedy generals had not broken up the Macedonian Empire, the world's history subsequently would have been very different.

This relocation of the Macedonians may give us the answer to the vexing problem of their early coinage. Authorities such as Sir John Evans, Hawkins, Akerman, Poste and others have never been able to explain why a great many primitive British coins are Macedonian in idea and design and stigmatise them as “base” or “degraded imitations of the stater of Philip of Macedon.”

141 By Macpherson of Dalchully, whose chief was Ewen George Macpherson of Cluny. In the pedigree appears Heth, also MacHeth, and an Og, which touches very closely on early Bible history relating to Ab'Ram.

Evans, puzzled to account for their apparent relationship, and as to the reasons which impelled the Britons to strike coins on a Macedonian model, argued that there was a diffusion of gold staters in the reign of Philip II owing to the discovery of gold at Crenides in the Pangaeum Mountains of Macedonia, and that the "barbarians" of Britain imitated the Macedonian type.[142] In his reign gold was extensively mined in the Pangaeum Mountains and brought him in a revenue of over £200,000 per annum. Incidentally, no sign of any gold workings has been discovered in the mountains of Macedonia, nor does the stratum lend itself to such a likelihood.[143]

Evans admitted that British-Macedonian coins were not slavish imitations and showed innovations:
"No doubt of the derivation from the stater," he said. "Possibly an original type and probably the carefully-dressed hair was one of the attributes of Apollo Belinus of Gaul and Britain, whose head it is supposed was represented."[144]

There is little doubt that Apollo Belinus was used to decorate the coins of the Britons, whose kings took the name of the god as their title, as Cuno-Belin and Cassi-Belin (corrupted by the Romans into Bellaunus). Nor is there any doubt that they were designs independent of Philip II, for their "base" or "barbaric" types, crude as they were, dated from a period long anterior to Philip, who unified the coinage, and designed it artistically upon the earlier models. Macedonian history, reconstructed as Caledonian in origin, explains the object of the designs with the striking astronomical symbols they represent. They may be compared with the ancient engraved stones such as the Golspie Stone.

Both early British and Philippian coins make great play of the sign Pegasus, in accord with the Chaldean knowledge of astronomy. Studies of these coins reveal Pegasus as a sign of the Zodiac, on the earliest models, occupying the sign later allotted to Aquarius. The

142 Sir John Evans, *Coins of the Ancient Britons*, p 24.
143 Gold was mined long ago in the Northern Scottish mountains near Kildonan.
144 Evans, pp 24-26.

coins not only exhibit the sun and moon but also twin cometary bodies identifiable by the "spectacles" design to represent revolutionary movement from sign to sign. The intention was plainly a pious reminder from the Druid-led world that the deity Apollo, representing Sirius, also shown on the obverse side, destroyed the world by a celestial body or bodies which traditionally were first observed in the sign of Pegasus, a sign later changed to Aquarius with his urn to record for all ages that then occurred the Great Catastrophe, the Flood that afflicted the ancient world, and especially Scotland.

Macedonian coins of the Philippian age have been found at many places in the British Isles. A parcel of coins of Macedonian Kings of Syria was discovered on the south-west coast of Ireland early in the 18th century.[145] Macedonian-British gold coins were unearthed at Audley, Essex, which Evans said were similar, both obverse and reverse, to the stater of Philip.[146]

At Uriconion, near Droitwich, once an important Romano-British city, coins described as a "degraded imitation of the stater of Philip" were unearthed with Roman coins of the Hadrian age and earlier, as in many similar instances. The most interesting was a find of coins of Philip, of Alexander, and of the Bruttii, on the estate of Cairnbulg, Aberdeenshire, in 1824.[147] The Edoni territories were in the actual Macedonia itself, and this, in conjunction with the coins of the Bruttii, who dwelt in south-west Scotland, would suggest that the owner collected them from British sources in the reign of Alexander himself or not much later.[148]

Before coined money was invented, gold, silver, and brass rings were the recognised medium of exchange. In Egypt are fresco

145 John Lindsay, *A View of the Coinage of Ireland*, p 2.
146 Evans, pp 47-8.
147 Roberts, p 53.
148 Cassi coins sometimes show Capricorn as half-goat, half-fish, with the word *EPPI, EPPILUS, EPPI COM*. It is probably ERRILUS or ERRI, relating to Errol in Perth (a conspicuous landmark in the Firth of Tay and once an important town), *P* being the Greek R (*rho*).

paintings on tombs showing people bringing tribute in bags containing gold and silver rings, and vases have been found depicting persons weighing gold and silver rings. Lindsay says of Ireland that great quantities of gold, silver and brass rings have been dug up at various times. They were used as money, graduated according to Troy weight, in multiples of twelve, not ten. He records a find of brass rings that fully loaded a large cart, discovered in a tumulus in County Monaghan, indicating the antiquity of this medium for purchasing power in the British Isles.

One other matter deserving of our attention in relation to the antiquity and origin of the Macedonians is their national emblem, the unicorn. Daniel described Macedonia symbolically as a he-goat with one horn. The first Macedonian King traditionally made the unicorn his ensign and designated his capital *Aegae* or Goat's Town, and the son of Alexander the Great by Roxanne was named 'son of the goat'; the beast being generally represented with one long straight horn, later in appearance like a horse with similar straight horn. Aelian, in his **Natural History**, said the woolly rhinoceros existed in Britain in far prehistoric days like the mammoth or woolly elephant, its remains having been found under the 'Drift' deposit. To this day the Unicorn *rampant* is one of the supporters of the Royal coat-of-arms, facing the Lion *rampant*, and prior to the Union, the Royal Arms of Scotland carried a Unicorn *rampant* as supporter on each side. It wants some explaining away!

Altogether, therefore, in origin, history, and activities; supported as they are in nomenclature, in classic history, in geography, in coinage - and finally in that strangely characteristic emblem of the Unicorn - the Macedonians appear to fill the role of the ancient Caledonians of Scotland, who remain to this day one of the leading and characteristic peoples of the world, although unhappily in numbers so limited through force of circumstances. Is it therefore any wonder that the Babylonians of York hailed Alexander the Great as their monarch?

CHAPTER SEVEN

ST PETER AND YORK

"Some of these old historians state that Peter
was seven years bishop of Antioch,
that he preached also the Gospel
in Babylon, and in Britain,
according to Mephrastes."
Rev John P Lawson, MA, Bible Cyclopaedia

We have seen the fate of Babylon after the death of Alexander, whereby Seleucus Nicator, who obtained Babylon with Syria, preferred to build his new capital on the hill-top of the city he named Antioch, also called Seleucia, and left Babylon as a city in decline, its fortifications having been dismantled finally by Darius, its palaces left in ruins, and its famous Temple of Bel a mass of litter.

The decision of Seleucus may be understood in the circumstances, but the fact that Seleucus acquired Babylon as a part of Syria is certainly a clear intimation that they went together, and could not have been widely separated. Yet few have paused to consider that the supposed sites of these two cities are separated, as though by an ocean, by a sweltering desert of some 750 miles. It is one of those ancient geographical facts to ponder over if the reader is still wedded to the fairy tale that these two important sites lay in the Orient. The only visible evidence of the alleged Babylon consists of mounds of earth, ruined brick walls, and a few scattered fragments. Nothing but orthodox faith supports the claim of this site.

The subsequent downhill career of the once-famed city is scarcely noted in surviving history. Strange indeed, might it seem, that what had been the world's most powerful and wealthy metropolis, by force of circumstances deteriorated into almost a nameless area, largely deserted, its former name all but forgotten. Such, however, has been the fate of many famed cities of the past.

The Parthians afford us one passing glimpse of Babylon. They had become a formidable people in the north, and as a result of the weakening of Syria by reason of the violent internecine wars of the Seleucidae to acquire the throne, much of their country had been absorbed by the Parthians, and in less than twenty years they held more than half of it, including Babylon. In the years 42-41 BC, they not only held practically all Syria, but dominated Judaea where a similar violent struggle for the throne was being waged by Antigonus in his efforts to supersede Hyrcanus, its rightful King and High Priest. Antigonus bribed the King of Parthia's son with an offer of 1,000 talents (and 500 women!) to obtain the crown for himself. The Parthian seized Hyrcanus in Jerusalem, and took him to Babylon where he was given a suitable residence and treated with high respect by the Jewish population still remaining. He harboured the hope of returning to Jerusalem but Antigonus contrived to have his ears sliced off, and as, according to Jewish sacred law, the High Priest had to be physically whole, this mutilation automatically prevented his recovery of the High Priesthood or the throne.[149]

A few remarks here about the Parthians are pertinent to this investigation. Of the same Scythian or Gothic race as the Massagetae, who drew Cyrus to the far north of Europe and slew him, the Parthians were a warlike and brave people. Pomponius Mela says that the home of the Massagetae was in Sarmatia, where winter was continuous, and where they dwelt in underground caves. Herodotus says that they fed on raw fish and were clothed in seal-skins. Their country Scythia was barren and bare and Sarmatia began at the upper end of the Palous Maeotis (the Gulf of Bothnia, not the Sea of Azov), otherwise Finland and Northern Russia of today. This gains support from the fact that the Alani were a Parthian people and the Aland Islands at the mouth of the Gulf of Bothnia still preserve their name.

The Getae, Massagetae, Parthians (whose name *Parthi* signified “exiles”) and Scythians, all racially were the same, and close

149 Josephus, *Antiquities*, XIV, xiii, 1,2.

kindred with the Thracians - as one might compare the Northern Scots with the Norwegians - who in turn were originally Caledonians or Picts. These Scythian people held their wives in common, and Dion tells an interesting story on this custom. The Empress Julia Augusta, wife of Severus, taunted the wife of Argentocoxus, a Parthian or Scythian King in Britain, about the promiscuous married intercourse between the sexes in Caledonia. The wife of Argentocoxus retorted that whereas in Britain women openly had intercourse with their finest men, in Rome they practised secret adultery with the worst.[150]

The Parthians, who for a time dominated Jerusalem and Syria, had previously been subject to the Macedonians and freed themselves in the reign of Antiochus Theos, grandson of Seleucus Nicator. The presence of the Parthians in the region of Syria and Jerusalem, otherwise in Britain, is explained in an account given by Herodotus of how, at a certain period, a body of Scythians, driven out of their homes by the Massagetae, emigrated, crossed the Araxes (Bosphorus or North Sea) and invaded the country of the Cimmerians. He gives a clue to the region by mentioning that the Cimmerian country was noted for its "Cimmerian Castles" (probably the vitrified forts of Northern Scotland), and one especial ferry (ferry of the Styx?), and states that they re-named the land Scythia.[151] Scythia is the classic name for Scotland, although strangely there is no actual region so-called. Nevertheless, the whole country became known as Scot-land - or Scythia-land. On the other hand we have Perth-shire, which may be said to have derived its name from the Parthi, or Exiles, hence Partheni. Farther south, in the direction of Stirling, we find the name Alan or Allan commonly as a place-name, and it is not improbable that the Scythians of Herodotus came from the direction of the Aland country.

This explanation enables us to realise that because Babylon, Syria, and Jerusalem became for a time subject to the Parthians, it reveals

150 Dio Cassius, *History*, LXXV1, 12. Argentocoxus was presumably a Scot or Scythian of Parthian descent.
151 Herodotus, IV, 12, 13.

no necessary contact with Asia, but the very reverse. It throws a further light on the history of the past.

To return then to Babylon. This former great city, eclipsed for long by Antioch, was over-run at various periods by many different invaders who exploited it and bled it white, as Diodorus says the Parthians did, leaving it in a condition of such poverty that it declined even more. Hence we revert to the mysterious "Strato's Tower", which was described previously. It must have lain in a neglected state when Pompey overran Judaea, for we are told that he caused to be restored the maritime cities of Joppa, Dora, and Strato's Tower,[152] as part of the terms he laid down to the Judaeans.[153] Herod, who came on the scene as regards this place some fifty years later, rebuilt it "after a glorious manner,"provided it with havens and dockyards, and most "sumptuous palaces", regardless of cost - for whatever Herod's faults, he was princely in his lavishness. If it had been allowed to decay for some three hundred years as a city whose very ownership was in dispute - for whilst it was actually in Syrian territory, Herod nonetheless restored it - it may explain the difficulty of its identification. Yet there were clues. It lay where Babylon had lain; it preserved at least the memory of a tower, reminiscent of the Tower of Babel; and it was situated on a tidal river which was easily accessible to the sea.

Herod gave it the name of Caesarea, thus honouring Augustus Caesar, his patron, hence the city of Caesar. It became, as was doubtless understood from the first, the metropolis of the Roman overlords, their governing and military centre, for Herod in effect ceded the restored city to them, although it was not really his to cede. In erecting Colossi of Augustus and of Imperial Rome, he was rendering homage to the Gentiles. Josephus recognised this abasement in regard to Caesarea. He says about it:
"The apology which Herod made to the Jews for these things was this, that all was done not out of his own inclinations but by the

152 Herodotus, II.
153 Josephus, *Wars*, 1, 9, 7.

commands and injunctions of others to please Caesar and the Romans, as though he had not the Jewish customs in his eye as he had the honour of those Romans."[154]

Herod, however, in this matter, was probably more discriminating than was Josephus. He knew his Rome well, and all his chief men. He doubtless had pressure brought to bear on him, was reminded of the undertaking made to Pompey, and was thus called upon to fulfil the same. Note the words: "Commands and injunctions to please Caeasar." The wise and far-seeing Augustus who, we may properly suspect, did visit Britain, recognised the necessity of a convenient port and headquarters to check the ambitions and warring tendencies of the Judaeans. Herod had to weigh up which was the more vital - to bow to Jewish customs or keep friendly with the Romans - and decided on the latter.

It was a very big and expensive operation, which Herod carried out regally. Although it began in 22 BC, it was not completed until 10 BC, twelve years later. It seems as though Augustus contributed indirectly to the expense, for in 14 BC, as mentioned earlier, he released the Jews in Britain from slavery and payment of tribute. This was a very wise move, for the Roman tribute was always a source of anger to them and, as they claimed, it was opposed to their religion to pay taxes to a Gentile ruler. In effect it may be said that indirectly Rome footed the bill. As far back as 22 BC, if not before, Augustus must have recognised the latent danger of intransigent Jewry, to which Caesarea was the answer. Its position, not far from the frontier, was an effective check on lawlessness.

From the foregoing one other point emerges. They must have had a responsible government. If Augustus granted relief to the Jews in Britain from paying tribute, they must have been recognised as a self-governing state in order to be able to collect taxes or have them remitted. As they had kings, this was obviously the case.

154 Josephus, *Antiquities*, XV, 9, 5.

The restoration and aggrandisement of Strato's Tower to Caesarea, with its accompanying prosperity, led to considerable friction between the Jews and Syrians. The Jews claimed privileges because Herod had reconstructed and rebuilt the city and port, whilst the Syrians retorted with truth that it had always been their city and still was. This quarrel became more violent as time went on and led to fighting and bloodshed, which must have happened in the time of St Peter, whose considerable relationship to the city will be shown. For the moment I would recall that in AD 41, Peter baptised Cornelius, the Roman centurion, with his kindred and friends, in Caesarea. Philip, the Deacon, also resided there, with his four daughters. When Paul sailed from Ptolemais to Jerusalem, his ship called at Caesarea on the passage, where he was warned that he would be arrested and thrown into prison in Jerusalem - which left the Apostle undaunted. He *was* so arrested, but was taken to Caesarea for trial, as he was claiming Roman citizenship.

Although Roman records of the period mention little about the tight grip Rome held on Jewry, the fact remains that Britain was fully exploited to meet Roman requirements, but the name "Jew" was doubtless later rigorously omitted or suppressed. We get only the name of the Silurians (Illyrians),[155] who disguise the true circumstances until the sequence of events is closely investigated.

The danger spot lay always in the north, especially in the region of Edinburgh along the line of the Clyde-Forth Isthmus, where also the

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155 **ED Note**: The *Silures* remain a mystery to historians and, indeed, archaeologists. On very scant evidence they have been placed in Wales, and rocks and a whole age subsequently named after them set this notion in stone, as it were. There is officially no known etymology for the Silures. The name of the *Illyrians,* however, is deemed to be related to the Greek word *ilus* ('mud, slime'), and 18th century descriptions of Celtic linguistics break down the name into its constituent phonemes:
MUD or SLIME; CLAI or LLAID; ILUS; LIMUS. Mud is from *am-id*, 'it is about'; **slime** is from *si-al-am*, 'it is the about upon'; **clai** is from *cau-al-y*, 'the shutting or sticking upon'; *llaid* is from *al-id*, 'it is upon'; **ilus** is from *al-iu*, 'it is upon'; **limus** is from *al-am-iu*, 'it is the about upon', or the earth or slime sticking upon. (Daniel R Davis, Rowland Jones, *Celtic Linguistics, 1700-1850: pt 3. A postscript to the origin of language and nations*) Their name is redolent of the nature of the entrance to the land where the sons of Nimrod settled after they chased the (celestial) 'white stag'. (See Bigelow, *Hitchhiker's Guide to the Isles of Wonder,* RESONANCE BookWorks)

Caledonians and their allies were constantly waging guerilla warfare which compelled Orosius, in AD 47, to build his great military camp at Camulodunum, where Falkirk now stands, in order to hold them in check. At that period two events were prominent in the world history; Claudius in AD 43 ordained war against the Silures which became general and never-ending; and the other was the growing opposition and rebelliousness on the part of the Jews towards the Romans, upon whom they sometimes inflicted severe defeat. They regarded the Romans as foreign and grasping enemies, as they were. Events recorded as in Britain at this period can only be gauged in conjunction with the Jewish or Silurian wars against the Romans and *vice versa*.

One aspect of Roman policy may be touched upon, namely the assiduity with which Rome cultivated the sons of British princes, encouraging them to set native princes against one another. Before Julius Caesar first invaded Britain's shores he had Commius Atrebas, a British prince suffering under a grievance, to aid him, and later used in like manner Mandubratius, whose father, King of Trinovantum, had been killed by Cassi-Belaunus, which was Caesar's excuse for making war. Cassi-Belaunus' son, Tenuantius, was brought up in Rome and stood in high favour with Augustus; and his son Cuno-Belin, who withstood Claudius, was also educated in Rome and accompanied Augustus in several of his campaigns. Herod, likewise, knew Rome well, and sent his sons and his grandson there to be educated. It suited Rome.

Herod the Great, an Idumaean by origin (*ie*, an Edomite or Cornishman), of no great lineage, obtained the throne of Judaea by a series of seamy manoeuvres, including assassination, bribery, and corruption, and by assiduous cultivation of Rome. He made friendship with the Caesars the axis of his policy and maintained it by lavish gifts and bribes. The period when Caesarea became the Roman metropolis in Britain was coincident with the growing wealth of the Jewish people, and Josephus stresses the immense sums which flowed into the Treasury of the Temple, coming, as he says, from “all parts of the habitable earth.”

This wealth led to great ostentation on the part of the Herods. At the funeral of Herod his body was carried on a purple bier embroidered with precious stones and covered with purple cloth. On his head was placed the diadem and above it a golden crown. Succeeded later by Agrippa, who had in turn cultivated and bribed the Emperor Claudius, we learn that his income was twelve million *drachmae*, something like one million sterling at present values, and yet that of Herod the Great was half as much again.

Agrippa, like his grandfather, maintained that aspect of ostentation, perhaps to influence the Romans and buy privileges. We have the dramatic story of how, in the fourth year of his reign, he expressly showed himself to the people of Strato's Tower, now become Caesarea, perhaps to influence the Romans there. Adorned in a costume made wholly of silver, and of wonderful texture, he appeared before an immense concourse in the amphitheatre where he sat enthroned, and as the sun's morning rays fell upon his garment and reflected its brilliancy, so resplendent did he appear as to seem divine to his subjects, many of whom hailed him as a god. He presently had occasion to look up and perceived, seated on a rope above his head, an owl, and, says the account, "he immediately understood that this bird was the harbinger of ill-tidings."[156] This indeed was the case, for he was shortly after attacked by the most agonising pains, and in five days was a corpse.

To our modern eyes this exhibitionism may savour of vulgarity, but it is not unlikely that Agrippa, who also knew his Rome where he was brought up, deliberately used these methods to impress the Romans with the greatness of the Judaean kingdom and staged the scene in Caesarea accordingly. Agrippa was highly popular with his subjects, not least by causing James, the Apostle, to be beheaded, and having just recently flung Peter into prison. Cuspius Fadus had at that time just been appointed Procurator in Caesarea by Claudius, the first official representative there.

156 Josephus, *Antiquities*, XIX, 8, 2.

Although Caesarea lay actually in Syria at the time in question, it was accounted as on the southern border of Judaea owing to Herod the Great having acquired from the Romans the rulership of these parts, to which the Judaeans had no legitimate claim. In this same year, AD 44, Claudius ostentatiously proclaimed "Britannia", including the Orcades, a province of the Empire, and gave his young son the title of Britannicus.[157] Henceforth, the erstwhile decayed Babylon was now rejuvenated and glorified as the Roman seat of power, as Caesarea. It suggests possibly a clever ruse on the part of the Jews, who had lost their independence, that instead of being ruled in Jerusalem, Herod had succeeded by flattering the Romans, to persuade them to place their headquarters as far away as practicable from the cities.

The position of Caesarea as a Jewish city remained equivocal for many years. In AD 55, the long-simmering quarrel between the Jews and Syrians (the latter referred to by Josephus as "Crooks"), came to a head with violent fighting and bloodshed. The Jews claimed that Caesarea was their city and demanded privileges, because it had been built by Herod, but the Syrians retorted that it was a Syrian city long before.[158]

The Jews outnumbered the Syrians, but Felix, the Roman procurator, attacked and slew a great many of them; and Festus, who followed Felix, found the Jews included large numbers of guerillas, and executed many. This guerilla war was fought so bitterly that to all intents and purposes the Jewish rebels were for a time decimated. In AD 65, Florus being procurator, over 20,000 Jews were killed in Caesarea and others were sent to the galleys.

The Jewish nation, greatly enraged, made war on the Roman Dependencies in Galilee and elsewhere, especially against the Syrians.[159] The situation became so serious that Nero selected Vespasian to take command and to compel the Jews to lay down

157 Whatmore. As explained later, the names of "Britain" and "Britannia" were used by the Romans as relating to Scotland. England and Wales had long before been conquered under various other names.
158 Josephus, *Wars,* II, 8, 7.
159 *Ibid*, II, 18, 1-3.

their arms; for the Roman forces in Syria under Cestius were completely defeated and only saved themselves from annihilation by flight.[160]

Vespasian knew Britain well, for he had been sent in the first place by Claudius in AD 43, not only as his leading general but because he had originally earned his reputation there and was aware of the sort of opposition he would have to encounter. Vespasian's policy was to avoid open war with Judaea if possible, the more so as, according to Josephus, the whole country was in a state of anarchy, with uprisings, massacres, destruction of towns, and highway robbery. Cestius Galus, the President of the Province of Syria, sent to Nero asking for immediate aid to meet the very serious situation not only in Judaea and Jerusalem, but in the two Galilees (Wales and Somerset) also.

The Jews had made themselves so generally hated by their overbearing practices that cities like Tyre, Ptolemais, Scythopolis, Ascalon, Gadara and Damascus, all rose against them. In Damascus over 10,000 Jews were slaughtered. Antioch and Sidon were outstanding as having spared them. Cestius, like his predecessors, had his headquarters at Antioch, the capital of Syria.[161] This was the general situation when Vespasian, joined a little later by Titus, crossed over to Syria.

Vespasian, bringing with him two legions, the 5th and 10th, went to Ptolemais, where he was joined a little later by Titus. In the reconstruction of Bible geography, Ptolemais, the original Philistine Ekron, a port in the later lower country of Galilee, was situated in England near the north-west border of Dorset, near the Uxella or Somerset Sea, or Lake of Galilee, whence the Fosse Way led directly to Lincoln, originally Antioch, a more convenient centre for his objective at that particular time than Caesarea. Ptolemais may have been on the site of the ancient Somerton.

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160 *Ibid*, II, 19, 7-8. Except for passing mentions by Eutropius: "The island … was then in an uproar," in *History*, VII; Tacitus, *Agricola*, XIII; and Suetonius' biography of Vespasian in *Lives of the Twelve Caesars*, we have practically no details of this period. It should be noted that they use the Romano-British names in their work, but Josephus uses the Greek or Biblical names.

161 Josephus, *Wars,* II, 18-20

A brief account of Vespasian's activities before he proceeded to Jerusalem to finish off the war against the Jews may be gathered from Josephus. After organising his forces he marched first into Lower Galilee (Somerset), took Gadara (now Clifton) and set it on fire, and also destroyed neighbouring places, probably including the city of Bath. He despatched Petilius Cerialis with the 5th Legion, 600 horse, and 3,000 other troops, against the Sarmatians in Gerizim (near Worcester), who refused his terms and lost 11,600 men, slain or massacred.[162] This gives us some idea of the ferocity of the campaign.

In 69, the year when Jerusalem was first besieged, "Sedition and civil war prevailed over Judaea," says Josephus, who was himself involved in it. Vespasian, who had occupied Caesarea, proceeded to march against those places in Judaea not yet overthrown. Cerialis meanwhile had been laying waste all "that part of Idumea called the Upper Idumea," which then incorporated all the region south of the Cotswold Hills, as far east as Cirencester, including the north of Wiltshire. He went for instance to Hebron, "another very ancient city," which I have shown in my previous volume to have applied to the area around Avebury. He broke into it and burnt it.[163] The site corresponds with Barbury Castle, lying north of Avebury Circle, a massive ruin with prodigious outworks. All these attacks, then in the Judaean sphere of interest, were a preliminary to the main campaign, for Jerusalem, as Jospehus says, "was what the Romans aimed at."[164] Cerialis, mentioned in the foregoing, was with Titus the leading general serving under Vespasian, whose relative he was, and all are known in British records. Cerialis became a little later propraetor at Caesarea.

From this summary of events from the years 57 to 70, we may return to the question of Strato's Tower, by then Caesarea, which fits into the situation as it should do. When past history is analysed the pedigree of York, formerly Eboracum or Caesarea, earlier Strato's Tower, and originally Babylon or Erech, becomes an assured fact. There it stands today, situated in the south of the Northern State in what was then a "No Man's Land", yet threatening the northern capital, a city built in a flat plain, with a river not far distant from the sea, and tidal all the

162 *Ibid,* III, 7, 32. Many of these figures used by Josephus should be accepted with reserve.
163 *Ibid.*
164 *Ibid*, VI, 2, 5.

way.[165] With Edinburgh, the original Jerusalem, this formerly decayed city offered obvious powerful strategic advantages to the Romans and enabled Herod to gratify his ebullient character.

The identification of York as originally Babylon, then as Strato's Tower, and finally as Caesarea, leads us to another clue of considerable interest and importance to historians and many others. We know that St Peter was associated with Caesarea. Was he also with York? This important subject possesses a considerable bearing on the origins of Christianity.

St Peter, Chief of the Apostles, was no stranger to Caesarea. Most of his life after the crucifixion was spent in preaching and converting Gentiles as well as Jews in Jerusalem, Antioch and Caesarea. In his **Epistle to the Galatians** (**2: 11**), St Paul mentions that Peter visited the flourishing church of Antioch in Syria, but he does not mention Caesarea. Peter mentions it himself but as we shall see refers to it as "Babylon", as it could justly yet be termed.

One notable feature of his early activities in Caesarea is that recorded of Cornelius, the devout Roman Centurion, who had a vision and was told to send to Joppa and "call for one Simon, whose surname is Peter" (**Acts 10: 5**); how he despatched three of his personal servants to invite Peter to Caesarea; how on the day following, the Apostle accompanied the men and was escorted to the house of Cornelius, who had invited his kinsmen and close friends to hear Peter expound the word of God.[166] They were among the first Gentiles to be converted but, owing to the bigotry of the period and the Jewish attitude towards Gentiles, even the Apostles in Jerusalem protested until Peter convinced them that he had received a celestial vision and had obeyed the Spirit. Some two years later Agrippa, who had slain the Apostle James, son of Zebedee, to curry favour with his subjects in Jerusalem, threw Peter into prison, but by some miraculous intervention he escaped, "and went into another place." (**Acts 12: 17**) After Agrippa's death, if not before, Caesarea became an entirely Roman city, although largely inhabited by Syrians and Jews.

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165 **ED Note**: The Ouse is tidal up to Naburn Locks, three miles below York, but in former times the tides reached the city itself, according to the *Official Guide to York*, p 20. In early times, a series of forts lined the Humber to York.

166 *Acts,* Chs x and xi.

Most of St Peter's later life is uncertain, and although it is often claimed that he visited Rome and was executed there, no such evidence exists. It is true that the Vatican claims to possess his Pontifical chair, but if so it seems more likely that it was originally at York. True, that Constantine built and dedicated the first St Peter's Church to the Apostle, but Constantine, who knew his York well indeed, had strong motives for transferring the activities of the Chief Apostles from their real setting to Rome, as will be duly seen.

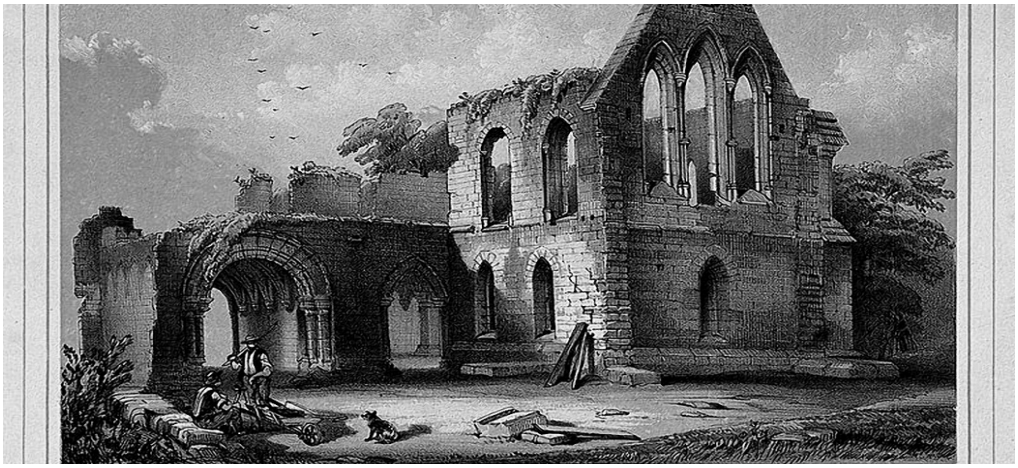
It has always mystified ecclesiastical students that Peter concludes his first Epistle to the Romans with these words:
"The Church that is at Babylon, elected together with you, saluteth you; and so doth Marcus, my son." (**I Peter, 5: 13**)

Why did he use the words "at Babylon"? What possible relationship could he possibly have had with Babylon, for centuries a ruin and totally forgotten? In their dilemma many have proposed that it was merely a synonym for Rome, surely a far-fetched pretext because if Peter had meant Rome why say Babylon? This challenging name - as may have been intended - throws a light upon the inscrutable deception regarding the past history of the world and of the earliest days of Christianity. My readers, of course, can furnish the solution: Caesarea was Babylon, and St Peter's main mission among the gentiles was there, in Caesarea, otherwise York. To be meticulously correct, Babylon was the correct name for the Saint's mission and activity on the left bank of the Ouse, which was Babylon; whereas the right bank, where stood originally Borsippa, was later the Roman capital Eboracum or Casarea, a *colonia.*

This compels the question, did St Peter become the first Christian Bishop of York? Archaeological pointers and place-names fully suggest it. East of the present noble Minster is *Petergate,* leading to the entrance of the Minster, and adjoining the Gate are *High Petergate* and *Low Petergate,* while in the same neighbourhood is placed the *Bedern,* originally the *Peterna*, in past centuries definitely associated with the Apostle. The English Ambassador who attended the Council of Basel in 1431 claimed that St Peter came to the world in the Peterna, which could be interpreted as relating to his episcopal character.[167] This is an historical claim which deserves careful thought, coming from such a source.

167 Canon James Raine, *York*, p 21.

York in fact teems with nomenclature relating to the Apostle. Athelstan erected St Peter's Hospital in the tenth century on his conversion to Christianity.



RUINS OF ST PETER'S (LATER ST LEONARD'S) HOSPITAL, YORK

Also notable is St Peter's School, and, in addition to St Peter's church, there were exceptional privileges which continued until a recent period, entitled the Liberty of St Peter (the enclosure originally to the Minster area); St Peter's Prison; Peter's Pence, and, in connection with the Liberty of St Peter, an ecclesiastical *regnum in regno,* whereby the Church authorities within its own bailiwick were an independent body. To cite Allen, the well-known historian of Yorkshire:
"The Liberty of St Peter comprehends all those parts of the city and county of York which belong to the Church of St Peter. The jurisdiction is separate and exclusive, and it has its own magistrates, steward, bailiffs and constables."[168]

There must be considerable doubt whether Cerialis built a fortress on the later site of the Minster, and whether its liberty as claimed by archaeologists can be substantiated. It is more probable that in AD 71 he erected one on the opposite bank of the river where now stands the Old Baile to protect the *colonia* at a very critical period of warfare against the Jews or Silures. The Roman wall which embraced the area of the present Minster had very little military value. Covering a considerable area, it possessed only two corner towers, one near Monk's Bar, the other at the extreme opposite angle. Nor does it appear that the surrounding walls were of any great height or strength.

168 Allen, *History of the County of York*, p 316.

It should be recalled that in the early days of the Christian faith, owing to the hostility faced from Jewish mob violence, it was quite usual to fortify churches. Temple Bruer, at Lincoln, not far away, was strongly fortified with embattled towers. If Constantius, the husband of Helena, a most pious Christian lady, and his son Constantine, who later took the faith from to Rome from Britain, erected the Multi-angular Tower, his motive could well have been to protect a later church built on the site.

There can be no doubt that the ecclesiastical supremacy of York was unique in the early days of Christianity, and we find all the place-names relating to St Peter exist in the vicinity of the present minster sacred to the Apostle, such as Petergate; the Dungeon (discovered in 1816), on the site of a former chapel of St Sepulchre; also Peter Prison, and the Hall of Pleas for the Liberty of St Peter. They must have been instituted at an early date when the Liberty was established, yet to contend that the earliest Church of St Peter was erected in the centre of a military fortress, of which no sign or indication has been found, renders its site very doubtful.

A remarkable feature of ecclesiastical York is its ancient city seal. Allen describes its obverse as showing St Peter, with his cross-keys, standing between two angels, each holding a candle, with the inscription:
"S B I PETRI PRINCIPIS APOSTOLOR"
which may be interpreted as:
SEDES BRITANNIS INSULIS PETRI PRINCIPIS APOSTOLORUM
"The See (or seat) in the British Isles of Peter, Chief of the Apostles."[169]

Its reverse depicts an edifice with three towers or turrets and one larger inscribed:
"SIGILLUM CIVIUM EBORACI" (The Seal of the City of Eboracum).

The implication of these claims appears unmistakable, for the sense is that St Peter was the Bishop of York and that here was his Seat or See. It refutes the claim of Rome, which was not recognised by York

169 Allen, *History of the County of York*, p 234. In *Heraldry of York Minster*, p 382, Dean Purey Cust translates the lettering on the obverse of the seal as *Sigillum Beati*, ie, the 'Seal of the Blessed'. The use of 'S' as *sigillum* is invidious as it is fully set out on the reverse. Also, the three letters S B I are separate, each to indicate a word, not to make *Beati* out of B I. Why was it that, at a time when Rome could actively intervene, the patron saint of York became St William, who was its Bishop in 114 and was only canonised in 1284? (Raine, p 156). Why was St Peter ignored?

before the eleventh century. Such a city seal could not have been designed and approved centuries ago without a very strong proof of its correctness as to St Peter. History indicates how anxious the Vatican became, in the centuries following Constantine, to get York to conform, regarding it as the most important of the primatial cities. It was always ear-marked for an arch-bishopric directly it joined the Roman communion.[170] And then it beatified St William, in order to eradicate St Peter where possible.

When we summarise these factual matters and recognise that York was originally Babylon, then Strato's Tower, then Caesarea, we can fully understand why St Peter used the word Babylon and also the words, "The Church that is at Babylon, elected together with you," meaning the Roman *Colonia* who had approved of his mission, like Cornelius and possibly many more. The Arms of the ancient Minster stand out as a challenge to those who conform to the belief that St Peter and the Apostles were teaching Christianity in the Near East. They further indicate the importance of the early church in York, where St Peter established himself, with his son Marcus, leading to the belief that here he spent his declining years.

What also, in relation to the ancient Seals, is to be said of the edifice like a church, with three towers or turrets and one larger tower? As Allen truly says, "History is nearly silent respecting York from the Roman period until the year 1137, in the reign of King Stephen."[171] We know that the Romans were succeeded by Saxons (originally Syrians), and that in 627 the first York Minster was said to be built. Edwin of Northumbria, converted to Christianity when he married Ethelburga, was baptised in a little wooden house "on this spot," says the Official Guide, and he built a stone church round it, but "not a trace remains of either of these little churches, nor is it known exactly where the site if either of them was."[172] Later two other churches were erected on the site of the Minster, one in 767-780, which was destroyed by William the Conqueror, and on its foundation a massive Norman church was built between 1070-1100; finally, from approximately 1220 onward, the present Minster was begun.

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170 It is possible that when Papal Rome became predominant, not before AD 330, it adopted the arms and claim of St Peter from the original site in York.

171 Allen, *History of the County of York*, p 227.

172 *Official Guide to York*, p 13. The claim is self-contradictory.

Another York antiquity whose past history is mysteriously confused is Clifford's Tower. Situated adjoining the present Castle (successor of previous fortresses and now a museum), on the left (or Babylon) bank of the Ouse, opposite the Old Baile, stands this strange tower on an artificial mound 40 feet in height, 360 feet in circumference, and of peculiar design. Prof Hamilton Thompson, in his work **Military Architecture,** terms it "a tower with a fore building." The latter outer part or central portal was said to have been repaired or erected by Robert de Clifford in about 1250. In 1190, it is said to have been the scene of a massacre of Jews, who were then numerous and disliked. A mass of Jews threatening the Tower, who were consequently massacred, may present a clue to its history.

THE JEWISH MASSACRE, YORK, 1190

Canon Raine and others appear to believe that when William the Conqueror was threatened by an uprising in the North and in Mercia, in 1068, and erected a new castle at York on the site of a former one,

that it was Clifford's Tower.[173] I contend with all respect that the reverend Canon Raine and others are misled. William required an adequate fortress to withstand the determined onset of his powerful opponents and the castle he built would have been far more probably on the site of the present Castle *adjoining* Clifford's Tower, with its protecting banks and river. Furthermore, when we are told it was built in great haste, would the warlike king have erected a fancy design divided into four quarters and, for a fortress, of such insignificant size?

The walls are described as Early English, but the entrance was directed from the present adjoining castle site, by means of a drawbridge and a flight of steps up the artificial mound. It may have been later used as a Keep, but Allen compares its design with the Castle of St Angelo, in Rome, and that was Hadrian's mausoleum.[174]

As a defensive fortress it is utterly ill-suited for any prolonged defence, and the idea is an insult to the memory of the Conqueror. On its upper floor it has in its very centre the remains of a chapel, a most unusual adjunct of a military edifice, but possibly related to the Jewish uprising in 1190. And note this fact: *The Tower's true design is of two ancient Roman keys.* Was it associated with the keys of St Peter? It is erected also on an artificial rocky height, recalling the Biblical statement:
"*Thou art Peter, and on this rock I will build my church … and I will give thee the Keys of the Kingdom of Heaven.***"** (**Matthew 15: 18-19**)

York is St Peter's city, and here we find the rock, the two keys design, and evidence of a chapel; in addition, with its three towers or turrets and one larger square in its design, it may, without any straining for effect, explain the reverse of the ancient city seal. Thus, in the ruined Clifford's Tower, it is possible we may view the first church of St Peter, built according to divine precept, the "Peterna". I advance the proposal as one worthy of the close consideration of the citizens of York and of the world in general. It fits in with all that has preceded it, proving the actual presence of St Peter himself in Caesarea, which he rightly calls Babylon.

173 Raine, *York* p 51.
174 Allen, p 353.

Here, in fact, may well stand the remains of the "little church" which Edwin of Northumbria built of stone when he became converted to Christianity. It agrees with the Early English in its masonry. Subsequently, with the rapid extension of the Faith, the later churches were thus transferred to a more suitable site.

There is one further observation anent to this. When Jesus made the utterance relating to Peter and his church, he had just arrived by ship "into the coasts of Caesarea Philippi" (**16: 13**), always a place mystifying to Bible students who imagine it as some other Caesarea, although the Romans had none other in the Holy Land. The description was of the Caesarea of Philip, the notable early deacon and evangelist (with four daughters who prophesied), who resided in Caesarea and in whose house Paul, the Apostle, stayed after sailing thence from Ptolemais (**Acts 21: 8**). Confusion has arisen because there was Philippi in Northern Macedonia, visited by Paul, but it was not a Caesarea, nor anywhere near the region of the one Caesarea. (**16: 12**) It was therefore when Jesus reached Peter's city that he uttered the famous words appropriate to the scene, "Thou art Peter, and upon this Rock (πετρος) I will build my church."

The Jews present another significant sidelight on York. Canon Raine opines that they "possibly found their way to York at a very early period." As we have seen, they claimed Caesarea as their city although the Syrians denied it, but they were numerous and wealthy. They had their quarter in Jubbergate and their burial ground at Jewbury. Tradition says that they had their own synagogue, later named St Dyon's (Zion?) Church, probably on the site of St Sampson's church in the former Jewish quarter. They were both disliked and feared. Archbishop Egbert (*circa* 734) forbade any Christian to fraternise with them, and later they were expelled. London (Damascus) also at an early time possessed a large Jewish population; as also did Leicester (Lystra) and Derby (Derbe).

The Danes, who made many raids and invasions upon York, were also called *Jutes*, said in an ancient Danish record to be *Jews of the*

Tribe of Dan, who migrated to Denmark at a long distant time. It was they who called the former Eboracum *Yorvik* or *Jorvik*, a variation of its original name of Erech, derived from Hercules (or Herakles); also Erc or Eric. Hence the name Jericho.

Thus York, with Edinburgh, offers the most amazing clue to the true course of world history through the ages.

CHAPTER EIGHT

YORK AND THE CULDEES

"I have been in many places where history is hospitably at home
and is not merely an unwilling guest
… but for my pleasure in the past
I could not choose any place
before York"
William Dean Howells

Without any wish to complicate the vicissitudes of York under its various names and rulers, as Erech, Babyon, Strato's Tower or Caesarea, there is one other point of significance of which it is essential to make mention. That is, as Jericho, another Biblical name for York, which was Syrian and never an Israelite city at all. If Erech and Babylon were one and the same, it explains the derivation of York (or Jorvik) with Herc(ules) or Herac(les), the great semi-divinity. Similarly Jericho, as (J)ericho, is related, variations being doubtless in accordance with the various dialects of those who inscribed them. And Jericho occupied this self-same region.

But what of York's other name, Ebor, Latinised into Eboracum? In British traditions, it was founded by Ebrauc, "a man of tall stature and of marvellous strength," a description immediately suggestive of Nimrod. This Ebrauc, we are told, named it Caer Ebrauc after himself, who also founded Mount Agnedh (Edinburgh), and the city of Alclud (Dumbarton), which legendary origin is placed by Geoffrey as in the time of King David of Israel.[175] According to the same Geoffrey, Ebrauc himself reigned in York, and his sons, "under Assaracus departed in a fleet to Germany, subdued the barbarian people there and obtained that kingdom."[176] This Assaracus would appear to correspond with Asshur who "went forth" from Babel

175 Geoffrey of Monmouth, *History of the Kings of Britain*, II, 7.
176 *Ibid*, II, 8.

and Erech and built Nineveh and other cities. The name Ebrauc is of course related to York as the origin of Ebor and Eboracum, being originally derived from *Boreas*, the North. Ebrauc seems, in fact, to be an eponym for Nimrod.

In both Babylon and York later this root *Bor* survived, for the new city or suburb which Nebuchadnezzar built preserved it in *Bor*-sippa, and that same area, which originally was inhabited by the Chaldean magi, especially those, as Diodorus tells us, who studied astronomy, was doubtless occupied far later by the Romans, and was the real Caesarea. Raine says that from the right bank of the Ouse to Micklegate Bar, and from Clementhorpe to North Street postern, the area must have been filled with public buildings and private residencies of which numerous fragments have been found, including tessellated pavements and public baths. "Everything testifies to the presence for a considerable period of a very large population."[177] It was strongly walled and points to its having been the aristocratic and most important area of the city.

Jericho, for its part, remains always a mystery city in Biblical records. Except for its invasion and overthrow by Joshua, it played no part in Israel's history. The only notable reference to it is that when David had designs on Rabbath-Ammon and his ambassadors were roughly treated, having their beards half cut off and their nether garments slit off them, he told them to stay in Jericho and keep out of the way until their beards had grown, as they were ashamed to show themselves in so ignominious a plight before their own people (**II Samuel 10: 4-5**). Joshua's invasion and siege belongs entirely to the (pre-)Exodus period, which was that of Moses, and relates to the time of the Great Catastrophe. Joshua was a soldier of Moses and from other indications it would seem that the Assyrians attacked and destroyed Jericho - or Babylon - but a little later all the invaders fled away and returned to their homes following the loss of their vast army, and encamped not far from Jerusalem, as related in my book **Britain - The Key to World History**.

177 Raine, *York*, p 8.

Joshua (**Joshua 1: 4**), according to the text, was told by the Lord to cross the River Jordan:
"from the wilderness and this Lebanon (Mount Snowdon), even unto the Great River, Euphrates (North Sea), all the land of the Hittites (*Heth* or Syrians), and unto the Great Sea (Atlantic), towards the going down of the sun, shall be your coast."[178]

As I interpret these words, Jericho was Joshua's special objective, approaching it from North Wales and marching to the North Sea. He sent two spies who entered the city and lodged in the house of a harlot named Rahab (**2: 1**). The house was built on the top of the wall which surrounded the city, and the spies were let down by a rope and escaped. The walls were immensely high and strong, and, with houses on their summit, compare with those of Babylon.

In the siege we have the fantastic explanation of how, with some 40,000 men prepared for battle, surrounding it, seven priests blew on their "horns" until on the seventh day the wall "fell flat", and the besiegers entered and slew all except Rahab and her family. Joshua's men sacked it and removed all its treasures in gold and silver (**Joshua 6: 9-25**).[179] Thus it was a wealthy city at that time. One of Joshua's followers, a man of Judah, stole a "goodly Babylonian garment", two hundred shekels of silver, and a wedge of gold (**7: 21**). This dress Josephus describes as "a royal garment woven entirely of gold."[180] The city's wealth, its king, its enormous walls with houses atop, and this "royal garment", all point to Babylon as the city affected.

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178 That Joshua's campaign related to the later period of Israel's history, by my revised chronology, is confirmed by the account (10: 11-13) of how in a battle with the Amorites the sun "stood still" for almost a whole day, and how great stones fell and destroyed others.

179 Joshua, representing the invading Sakai, possessed firearms, the 'rods' of the Assyrians, and his 'horns' were pieces of ordnance with which he blew down a section of the walls. He explained (24:12) the victory to his followers later at Shechem:"I sent the hornet before you, which drave them out from before you, even the two Kings of the Amorites; but not with thy sword nor with thy bow." The 'hornets' represented bullets and 'horns' were guns, also called 'trumpets of ram's horns'. Note also in Exodus 23:28, "I will send the hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee." Another mention of the 'hornet' is found in Deuteronomy 7:20.
Britain - The Key to World History.

180 Josephus, *Antiquities*, V, 1, 10.

That Jericho was Babylon is clearly revealed by its geographical situation. It stood in a plain, with a river, and is referred to as "the city of palm trees", a curious distinction as though the palm were a special or unusual type related to it. This particular aspect deserves attention, for Josephus also says, "This country (Jericho) bears that *balsam* which is the most precious drug that grows there alone. The place bears also palm-trees, both many in number and excellent of their kind."[181] But Babylon also had palm-trees, for Xenophon describes that Cyrus, in his siege of Babylon, dug a deep trench and built towers upon the river-bank, "laying their foundation with palm-trees not less than a hundred feet in length; and palm-trees, that are pressed by a weight, bend up under it like asses used to carrying loads."[182] Observe that they were long trees, and that their soft wood made them easily pressed into position. Babylon, like Jericho, thus possessed plenty of palms.

But what did the ancients intend by these "palm-trees"? The palm we know flourishes in hot, sandy soils, but in Josephus' works we are frequently told of snow, cold, and ice, in Syria, Judaea, and Galilee, and although our northern climate has deteriorated and become more damp and moist through the ensuing centuries, tropical palms could not have flourished some two thousand years ago, or we should have found traces. It was actually balsam, called balm of Gilead which grew profusely at Jericho, as Josephus describes:
"When Pompey had pitched his camp at Jericho, where the palm-tree grows and that balsam which is an ointment of all the most precious, which upon any incision made in the wood with a sharp stone, distils out thence like a juice."[183] This surely relates to the balsam-poplar tree, which, regarding which an authority in arboriculture who dwells at Beverley, Near York, kindly informs me, "There is the Balsam Poplar tree, common about these parts, with fragrant, sticky shoots."[184] The reference of Xenophon to the tallness of these trees recalls William of Malmesbury, previously cited, who, writing of the Fenlands which formerly closely approached York, mentions, "goodly trees which for tallness strived to

181 Josephus, *Antiquities*, IV, 4, 2.
182 Xenophon, VII, 5, 10.
183 Josephus, *Antiquities*, XIV, 4, 1.
184 Personal communication from C Eve, Newbiggin, Beverley.

reach up to the stars." The balsam-poplar is a tall tree, and thrives in damp, marshy soil, as much of the southern Plain of York was, formerly.

Another clue to Jericho's site is the Scriptural account of how Zedekiah, fleeing from Jerusalem, was captured in the plain of Jericho, and was taken to Hamath, where his eyes were put out. Now, Hamath, also called "Great Hamath", by the River Euphrates, indicated a river mouth, and answers to the estuary of the Humber, which long ago covered a much wider area than today. A city or town in Hamath named Riblah, may be represented by the present Ripley, an ancient site, a little to the north of Harrogate, which Nebuchadnezzar made his military headquarters when he besieged Jerusalem. Pharaoh Neco earlier, from the west, went to Riblah and summoned thither Jehoahaz, King of Judaea, after his first victory by the Euphrates, and placed Jehoahaz in chains (**II Kings: 22-33**). Riblah lay in or near Hamath, as it lies in the Plain of York, a very ancient settlement.

Another pointer to the site of Jericho was when Pompey marched from Damascus against Jerusalem, on the occasion when two Judaean princes were fighting one another savagely for the Jewish throne and High Priesthood. The two had fought a battle near Jericho before Pompey arrived, in which the troops of Hyrcanus, the High Priest, deserted him for Aristobulus. They came to a compromise which Pompey disliked and the Roman general sent for Aristobulus, who fled from him to a place called Alexandrium, in the area of Corea, whence Pompey followed him on his road to Jerusalem. In Yorkshire, as mentioned, was Corrie or Corie, near Doncaster, which stretched northwards to the vicinity of Harrogate, whence the Coritani tribe possibly acquired their name. Some two miles south of Harrogate stands Alexander's Hill, a high, isolated mount on whose hill-top are the remains of an ancient military camp of size. Josephus mentions Pompey and Alexandrium as follows:

"He came to Corea, which is the first entrance into Judea when one passes over the midland countries, where he came to a most beautiful fortress that was built at the top of a mountain called Alexandrium, whither Aristobulus had fled; and thence Pompey sent his commands to him, that he should come to him."[185]

185 Josephus, *Antiquities*, XIV, 3, 4.

Pompey's camp was pitched at Jericho (York), and Alexandrium can be represented by Alexander's Hill, some eighteen miles west of York in that area. Josephus also mentions the "Citadel Cypros" of Jericho, on the site of the earlier palace, and says that Herod built a wall round this castle, "a very strong and fine building", commemorating his mother, and named it Cypros.[186] The description could well apply to the site of the present Castle Museum in the near vicinity of Clifford's Tower.

Proceeding from "Jericho", Pompey led his army onward to Jerusalem, and alluded to "Strato's Tower", its usual name, but his movements indicate that Jericho was simply the Hebrew name for the city. Whether he was commissioned by Rome to put down the continuous anarchy and wars fomented by the Jews - as in the case of the two Jewish brothers who, for their own ambitious and selfish purposes, had plunged the whole country into war and were destroying lives and property to the prejudice of Roman interests - history does not record. What it does record is that Pompey, in this campaign, annexed Syria on behalf of the Roman Empire, which included Strato's Tower or Jericho, the later Roman Caesarea. When he had defeated the Jews he issued orders to them to improve or reconstruct as strategic ports Joppa, the port of Jerusalem, Dora (lying between Jerusalem and Strato's Tower), and also the last-named city. He doubtless had his eye on future needs and decided to make these ports efficient in case of future operations. The subsequent Roman internecine wars and struggles for power probably caused the postponement until Herod the Great was pressed to complete the work, at least so far as Strato's Tower was concerned.

This geographical event utterly fails to obtain any adequate explanation by either classical or biblical maps which attribute the terrain as happening in the Near East. Antioch, for instance, is placed over 300 miles distant from Strato's Tower or Caesarea, which is given as in the south of Syria, as is correct, but also as in the province of Samaria, with which it was not concerned!

186 Josephus, *Antiquities*, XVI, 5, 2. The name *Cypros* is Greek, as are Hyrcanus and Aristobulus, as well as Alexander and many others in Josephus' works. That Judaea was the Greek Illyria explains the close relationship between them.

That Pompey first made Judaea subject to Rome is recognised by Josephus in a lament. He says:
"The occasion of the misery which came upon Jerusalem were Hyrcanus and Aristobulus by raising a sedition the one against the other; for now we lost our liberty and became subject to the Romans and were deprived of the country which we had gained by our arms from the Syrians and were compelled to restore it to the Syrians."[187]

When Pompey marched from where York now stands, he may have followed an ancient road through Great Driffield, suggested later as the Plain of Dura, later Deira, beyond which lies Dane's Dyke, an ancient earthwork of considerable size, stretching across Flamborough Head, adjoining which is Old Dor, where is another earthwork, nearby being what a geologist describes as "extraordinary contortions and crumblings in the beds of chalk at Old Dor",[188] suggesting an earthquake in the region. Hereabouts, facing Filey Bay, may be said to have originally stood Dora, known locally as "Old Dor".[189] It can explain the directions given by Pompey as conqueror of Syria. Incidentally, Josephus' words cited above prove that Jericho lay in Syria and not Judaea.

Such being the case, it indicates how completely the so-called Jericho in the modern Palestine, placed about twelve miles from Jerusalem, in the heart of "Judaea", is untrue to authentic history. It so happens that the American School of Oriental Research, at Jerusalem, recently discovered (as this work is being completed)[190] or claim to have discovered, the ruins of ancient Jericho, near its present modern site. Prof Kelso, its director, declared that "nothing like it has ever been found in Palestine."[191] A few years ago another professor of this School claimed to have discovered Ezion-Geber in the Gulf of Aqaba, in Saudi Arabia, a fantastic site, completely incompatible with its biblical history in connection with Tarshish.[192]

187 *Ibid,* XIV, 4, 5.
188 Thomas Sheppard, *Geographical Rambles in East Yorks*, pp 55-6.
189 A N Cooper, *Curiosities of East Yorks,* pp 89-90.
190 **ED Note**: That is to say, as Comyns Beaumont was completing the original manuscript.
191 *London Observer*, October 29, 1950.
192 Prof Glueck's 'Discovery' is discussed in *Britain - The Key to World History.*

Before ending this part of the inquiry into the past - in which I have sought to prove that St Peter, who dwelt in Joppa and moved to Caesarea when he escaped from Agrippa, where he founded his church, and addressed his Epistle to the Romans as from Babylon - dwelt in York, it is necessary to revert to St Paul and St Barnabas, for both were labouring in the same regions, especially in "Galatia".

In past centuries in England, as late as in the reigns of Henry VII and Queen Mary, two most learned men, Polydore Vergil, the historian, and Cardinal Pole, both affirmed that Christianity first arose in Britain. The Cardinal, in his address to Philip of Spain and Mary, on the occasion of their wedding, stated that "Britain was the first of all countries to receive the Christian faith." St Augustine said the same thing to Pope Gregory in AD 600. Thus Paul and Barnabas and other saints by this same token should have been converting the Gentiles in Britain.

Such was, indeed, the case. Once again we must sort out confused geography stolen from its true surroundings and placed in utterly alien climes. Paul and Barnabas were very active in "Galatia" (to whose people was addressed the Pauline Epistle), a region quite falsely attributed to Asia Minor. The Galatians possessed, among other cities converted by the Apostles, Lystra and Derbe, names which should possess a familiar ring in British ears. We have seen that the Galatae/ai were Gauls or Gaels, originally Atlanteans of Western Scotland, who originated in Northern Europe, a complete contrast to the swarthy, black-haired and dark-eyed races of Asia Minor. Gauls there were in Belgium and France (called Gallia in consequence), and in Britain, mainly in the west, and in Ireland. Wherefore this presumed habitation of a famous Northern or Aryan people in a portion of the present-day Turkish territories? Admittedly we usually accept without question the geography taught us in school books without weighing such implications, but it is time we took note that extensive search in Asia Minor for Lystra and Derbe and of the neighbouring Antioch, *has failed to find a trace of any of them.*

Acording to Marcian, cited by Whatmore, Albion was situated in the region of Celto-Galatia.[193] We also learn that Galatia, in the time of Augustus, possessed kings and a rich aristocracy, and was inhabited by Celts whose peasants ploughed the soil, raised herds and sheep, and were known as brave archers.[194] They dwelt on either side of the Channel, but those Galatians who were settled on the mainland of Europe - supposedly settled in Asia Minor, as at Ankyra, Colossae, Gordium, Pterya, Pisidia, Phrygia and Lake Ascania, mainly east of the Maritime Alps, and those more westerly called the Galli Liges or Ligures - are not our immediate concern. The Northern Galatai/e, described as dwelling in Lycaonia in Galatia, are another matter.

They occupied the part of Celto-Galatia called Lycaonia, and later Mercia, the Flavia Caesarensis of Vespasian. This territory stretched across from the Humber to the Mersey, according to Canon Raine, but properly it stretched west from Lincolnshire to the Mersey. Sometimes described as Lycaonia, because it represented the northern *septs*,[195] according to the astronomical myth whereby the daughter of Lycaon changed into a Bear, and was translated to the constellation of the Pole, whence the Galatai/ae had originated.

HIMILCO - GRANDSON OF HAMILCAR

Festus Avienus, whose poems describe in considerable detail the coastal regions of Western Britain, in painting the voyages of

193 Whatmore, *Insulae Britannicae*. Whatmore says Marcian followed Ptolemy.
194 Ferrero, *Greatness and Decline of Rome*, V, p 21.
195 **ED Note**: SEPT: A division of a family, especially a division of a clan.

Himilco, mentions how the navigator passed through the Estrymnides (Channel Isles), reached the Insula Sacra (Ireland), "abode of the Hiberni", near which lay "Insula Albionum" (England). Some of the Estrymnici in the North settled, he says, "on the opposite coast from Hibernia to that of the Ligures, *in the region of Lycaon*."[196]
This Lycaonia, or Celto-Galatia, also called Liguria, was named Lloegria or Lloegrwys in the Welsh Triads, as the Midlands next to Wales, with a coast-land adjoining the Mersey. In this Biblical area of Galatia, among other cities were Lystra and Derbe. According to Whatmore, the ancient city of Leicester (which became the capital of Mercia) was originally named Lygera, whence the Ligures may have derived their name.[197]

The descriptions of the apostolic voyages and travels of St Paul and St Barnabas are somewhat confusing because there were *two* Antiochs in which they preached. The more famous one was in Syria, the other being in Pisidia, near Lake Ascania (Heligoland Bay) and Phrygia (later Frisia). Paul and Barnabas, we are told, were in the church at Antioch in Syria, took ship and reached Antioch in Pisidia, where Paul attracted converts; but the Jews "raised persecution" and "expelled them out of their coasts" (**Acts 13: 50**). They thus "shook off the dust of their feet against them" and returned to Iconium (**13: 51**). There also the Jews rose against them and threatened to stone them, so they fled to Lystra and Derbe (**14: 6**). At Lystra, Paul healed a cripple with the result that "in the speech of Lycaonia" they declared that they were gods, calling Barnabas "Jupiter" (thus according to the translator, but the actual word would probably have been *Bel* or *Dis*) and Paul, "Mercurius" (*Hermes* or *Taaut*) (**14: 11-12**). With difficulty they restrained these Gauls from worshipping them.

The sequel, however, was that the Jews from Antioch and Iconium pursued them thither and stoned them so that Paul was thought to be dead, but he rose up again and next day departed for Derbe with Barnabas. It may be observed that Derby, like Leicester, is one of the oldest inhabited cities of Britain, both being of considerable antiquity. The Romans had a station at Derby, calling it Derventio, but it proudly

196 Avienus *Orae Maritimae*, 130-4.
197 Whatmore, *Insulae Britannicae*.

possesses its original name. Here with dauntless courage the Apostles preached the Gospel, taught many and returned to Antioch (**14: 21**). Subsequently, Paul and Silas went through Syria and Cilicia (the Bristol area), and again sailed overseas to Phrygia, the other Galatia, and Mysia (the Meuse area of France and Belgium), whence they sailed once more to Macedonia (**15: 41; 16: 6-10**).

In view of the regional analysis which this reconstruction requires, need we question the outstanding identity of these two famous cities of the past and present, who should radiate their identity like Lincoln and York? Moreover, there was an ancient highway in Lycaonia, called the Egdvana (*Eg* or *Weg*; a way, a road), which led to the important city named Devana. According to Whatmore, the *Via Devana* ran from Colchester to Chester (Deva), and passed through Leicester. He also records "Devnana Way", which came from the east and went to Daventry, called Devnana. Records of the two are confused, and may have been one and the same, passing also through Derby.[198]

Thus we may be said to possess evidence of a road or roads which linked both Leicester and Derby with Chester, coming from Colchester and passing through Flavia Caesarensis, later Mercia. And upon consideration are not these two cities where we have a right to expect to find them, on the evidence that Lincoln was Antioch in Syria, but later embraced in Mercia, quite a different political region? Truly we remain commonly in profound ignorance of how England was populated in the early days of Christianity, but the type of peasant, working on the land, raising herds of cattle and flocks of sheep, and good archers, fits into the scheme. The Galatians, to whom Paul addressed his epistle, occupied the region which, according to my researches, was once that occupied by the tribes of Ephraim and Manasseh, who formed the Kingdom of Israel apart from Judaea after Solomon's time. The name Mercia may be ascribed as relating to Moses, and also was called Moesia.

198 Whatmore, *Insulae Britannicae*.

To return to York, so vital a clue to the past: It has been contended throughout this enquiry that Yorkshire was part of the original Syria even though the region was called Babylonia, and that Syria's origin was Chaldean. Its priests in the time of Nebuchadnezzar and Cyrus were Chaldean Magi, who detested the Jews, and herein perhaps lies the most potent confirmation of York's prehistoric past, because that city was ruled ecclesiastically by the Culdees (or Coli Dei or Chaldeans), up to so late a period as 1154 of our present era. York had in fact been the metropolitan primatial religious city, not only of the North of England beyond the Humber and Mersey, but of all Scotland, including the Isles, embracing thus the sacred Druidical islands of Iona and Orkney.[199] How came that about?

Canon Raine, of York, avers that the earliest known record of the famous Minster was that in the 8th century it was in the possession of "secular clergy", many married, who were called Canons. The earlier Archbishops resided there, and were accordingly Culdees also.[200] In the 10th century King Athelstan founded the Minster ruled by such Culdees, and it would seem that Archbishop Egbert (*circa* 734) was himself a Culdee or Chaldean prelate. It is a most interesting and important aspect of early ecclesiastical history, for, as Canon Raine stresses, this supremacy was very real, because they - Archbishops, Bishops or Canons - performed acts of visitation and consecration over and over again in Scotland.[201]

Until 1072 Worcester was under the Archbishopric and Lincoln at about the same time was taken from it, but until 1154 York remained supreme in the North. In that year Scotland withdrew from York, and the diocese surrendered the Isle of Man and Orkney to the Archbishopric of Drontheim,[202] previously also under York. In the 14th century it lost its last Scottish foothold in Galloway but recovered Man. Scotland withdrew for reasons more political than religious, for she did not seek communion with Rome until 1188.

199 Raine *York*, p 163.
200 Raine, *York* pp 165-6.
201 *Ibid*, p 163.
202 **ED Note**: Drontheim was the capital of Norway from the tenth to the thirteenth century.

Another aspect of this Culdee jurisdiction is that as early as 625 Paulinus was sent by the Pope from Canterbury to found the church in York, but after converting certain persons in Lincoln he fled York for his life as the inhabitants rose against him, and became instead Bishop of Rochester. The Yorkists were Christians, but they would not recognise or support Rome, and Paulinus' mission to York, when we examine the evidence, appears to have been to induce the citizens to accept Rome as their spiritual head, against which they rose in fury and resentment. The Pope had actually deputed Paulinus to convert the Britons from the Firth of Forth to Lincoln - those very regions where, centuries earlier, St Peter, St Paul, St Barnabas, St John and others had laboured so long and fiercely to convert both Gentiles and Jews to Christianity - and we have the authority of William of Glastonbury that Paulinus had to flee to Canterbury. Whether the Culdee form of Christianity spread as far south as Canterbury I cannot pretend to say, but when Pope Gregory the Great sent Augustine there in 600, he had trouble with the men of Kent, who declared that "they preferred their own traditions before all the churches in the world".[203] Gregory displayed so great a keenness to convert York to the Church of Rome that he decreed, when it accepted Christianity - evidently the Culdee Church was not recognised - that it should become an Archiepiscopal See equal to Canterbury. We may legitimately suspect that it was not unconcerned with St Peter's mission there.

Pope Gregory must have known that York had become Christian long before 600 AD because when Constantine the Great, who knew York well - it was where his father Constantius died - summoned Bishops to the Council of Arles in 314, he named three British prelates, namely Eboracus of York, Restitutus of London, and Adolphius of Caerleon. Constantine, in the eighth year of his reign, would certainly have been acquainted with the position of Christianity in York and also in the region of the Forth. St Helena's Church in York was dedicated to his mother.

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203 A E Webb, *Glastonbury... Legend, Tradition, History*, p 39.

Clearly, then, Christianity was no new faith in York in 600, and in fact it was widespread in Britain by then. It was no light matter whereby the prelates of York exercised ecclesiastical superiority over all Scotland including Orkney and Iona, its sacred Druidic sites also including Norway. There must have been the strongest historical reasons in substantiation of this position from an early period. We know that Rome later borrowed many of her methods from the ancient Druid faith, and indeed, that Rome adopted the Christian faith from Britain, not the other way round. In the same way she copied the Culdee trappings - the *Flamines*, with their red cardinal hat, the kissing of the toe of the Pope, excommunication, and other characteristics of the Celtic church.[204] It all looks very much as though Rome seized upon all this as far as practicable; covered up this ecclesiastical larceny by changing and altering all the sacred sites; transferred them to a region far distant and more convenient, and thus obliterated the true origin and site of Christianity. One thing, however, Rome failed in her efforts to accomplish, much as she tried, and that was to remove the evidence of St Peter's relationship with York, with the Keys of St Peter, and, it may be claimed, with his church built upon a rock (ΠΕΤΡΟΣ).

Whether St Peter went to Rome in the latter part of Nero's reign (67-8) seems most doubtful. St Paul, who was two years imprisoned and finally martyred there, does not allude to him in his Epistle, but it has been claimed that the Chief Apostle not only went to Rome but was martyred there. Pope Pius XII, on March 2nd, 1950, opened the grottoes beneath St Peter's Basilica, and announced to the world the "rediscovery" of the tomb of the Saint, first made public in 1943. It is claimed that the tomb is believed to be the sarcophagus in which his body was placed after its removal from the catacombs in the *Via Appia Antica*. It is an historical fact that Constantine, who should have known the circumstances, built a church consecrated to St Peter over his burial place in Rome - unless of course it were another of his pious deceits.

204 Ezekiel 23: 14-15. "She saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion. Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to."

Canon Raine, with reference to the Culdees of York, uses the words, "secular clergy who may be traced elsewhere, especially across the Tweed".[205] This is misleading, for monastic Culdees flourished in Scotland from very early times. In York there were Culdee monastic orders long before Rome gained possession, including the white-robed Carmelites, a strict order who claimed their origin from Mount Carmel in Syria, and were related to the Essenes, a Jewish Order, very pure and strict, of which Jesus himself, in the opinion of some, was a member. The Carmelite Church, St Crux (Holy Cross), Monk Ward, so-called after this celibate, preaching Order, was the seat of their monastery, whose entrance is still quaintly named Whipmawhopmagate ("whip-me-whop-me-gate"), its name descriptive of the voluntary flagellations performed by the early Carmelites.

ST CRUX AT WHIP MA WHOP MA GATE TODAY
(for which name many less-convincing derivations abound - **ED**)

Canon Raine does not attempt to offer an explanation of how and why from an early time, long prior to the Roman domination, York should have become the primordial See over so great a part of Britain, including all Scotland and especially Orkney, long ruled by the Norse. To those who have studied these matters it is at once comprehensible. York, as Babylon, followed Ur or Samothrace, as

205 Raine, *York*, p.166.

the headquarters of the Culdee faith, because the Chaldeans ruled in these parts, as has been shown. The type of Christianity taught in Iona by St Columba (who, like St Patrick and other early church leaders, was originally at Glastonbury) had no communion with Rome, and followed the Culdee or Gnostic system.

The Culdees or Chaldees deserve some mention as they were the teachers of mankind, even if they were dominating and severe, in a younger world. Diodorus tells us that their Magi controlled the worship of the gods and taught philosophy and astrology among other things. They interpreted dreams, as Daniel did, and foretold the destinies of men from observation of the planets.[206] Strabo says there were several classes of Chaldean priests, particularly the Orcheni and the Borsippeans, who formed a caste with fixed traditional lore. The Orcheni were obviously the Orphics of Orkney (Ur or Samothrace), and the Borsippeans, inseparable from Babylon, point to the suburb of York, Borsippa, where later the episcopacy made their headquarters.

These Chaldeans were the Gnostics, teachers of sacred science from the earliest times. That they were Druids is evident. C W King, an authority on these ancient orders, says that the Orphics of Samothrace, the Essenes of Ephesus, and the Curetes of Crete, formed "one unique and common religion" as taught by the Chaldeans.[207] The Essenes, who were closely related to the Nazarites, accepted the Jewish doctrine, placed Moses after God, and taught that Jesus was the crucified Christ. This approximated to St Peter's teaching. Their sacred books were in the Chaldean tongue.[208]

The Gnostics and Orphics, says King, regarded Christ as an Aeon, and the Crucifixion as a mythical event. They regarded the Jewish beliefs, acquired during the Captivity in Babylon, as never instituted by the wisdom of the Almighty. They disputed the authority of

206 Diodorus, *History* ii. 29-31.
207 C.W. King, *The Gnostics and Their Remains,* p 1.
208 Godfrey Higgins, *Anacalypsis I,* p 747.

Moses, and questioned that of the Prophets. They considered that the conquest of Canaan could not be reconciled with the common notions of humanity and justice, and looked upon the laws of Moses as a mixture of bloody and trifling ceremonies. Moreover, they held that the Jewish Jehovah, or J H V H, was between a god and a demon, of capricious temperament, implacable and meanly jealous of his superstitious worship and prerogatives. Some even compared him with the principle of evil, and the Gnostic Basilides said he was an "angel only", a word in distant times signifying fiery emanations, hence "consuming fire".

The Gnostics originally thought of Jesus as a Jewish prophet, but the Lord's Prayer is attributed to them. St Paul managed to bridge the two diversities of thought between Gnostics and Messianists by teaching a cosmic Christ without repudiating Moses and his laws. The Essenes taught the coming of a Messiah of Jewish royal origin, and with him the approaching end of the world.

Such were, generally speaking, the Culdee sects, and they fairly represent the varying tendencies at the time when Constantine was contending with various clerical difficulties. They adopted Christianity as shown by the work of St Joseph of Arimathea at Avalon or Glastonbury from the earliest days after Jesus' death, and meanwhile Peter, Paul and the other Apostles were busy converting the Gentiles in the North and Midlands, and also the Jews, where permitted. Conversion was gradual but well-spread, as shown in many directions, although Rome considered such heretical. Rolleston says that Ireland was covered with monasteries teaching the Celtic faith, which eventually transferred *en masse* to the Roman dogma.[209] In the latter fourth century Theodosius, at the instance of Ambrosius of Milan, decreed and entire change of *cultus* throughout the Roman dominions, and heretics were tortured, burnt to death at the stake, or crucified. It would explain the hasty conversion of such Celts as the Roman Emperor could reach.

209 Rolleston, *Myths and Legends of the Celtic Race*, p 83.

However, sufficient has been said to prove the main object of this investigation, as far as we have gone. Whatever the virtues or faults of the Celtic or Culdee faith, we can see why it was predominant at York, Chaldean territory as seen in a variety of ways including place-names. In its day Chaldea and Syria were one and the same, and England as such did not yet exist. When the political and hence the ecclesiastical situation altered, when England and Scotland were segregated, as separate states on each side of the Tweed, the Scots no longer permitted the English city to dominate their religious needs, as was quite reasonable and natural.

But from the point of view of this work we may see clearly why the Culdees were in York and why York was Babylon as well as the other names attaching to it - Erech, Jericho, Strato's Tower, Caesarea and Eboracum - for behind all these had flourished great Babylon, at one time mistress of the world, which accords naturally with its position, just as in the same way Edinburgh accords with Jerusalem, Lincoln is exemplified in Antioch, and likewise other sites in their rightful positions. Indeed, with care, the situations of the various kingdoms and states in the British Isles can be fitted into their true places with a good deal of certainty.

From the foregoing, we can at least begin to understand why Queen Medb of Connaught in Ireland, when she sent the two daughters of the wizard Calatin to learn magic and witchcraft in Alba and Babylon, she was not proposing to place them at the other end of the world, but actually to selected sites in the adjoining island.

CHAPTER NINE

THE SILURIAN WARS WITH ROME

"They saw their beloved isle invaded, torn and despoiled...
by men whose desire was to loot it of its treasure
of gold and pearls."
Lewis Spence

In the long wars with Rome the predominant opponents were those known, in such recorded history as exists, as Silures, who were actually Jewish people, known also to the Greeks as Illyrians, and whose ill-fated courage and resistance persisted for over two hundred years, until finally they were expelled from their city of Jerusalem, and this period by tradition is AD 66.

It is convenient, however, to first appraise their near neighbours and close allies the Brigantes, the people of Alba, who were originally Trojans or Phrygians, and who settled in Scotland, in a part of Ireland, and on the Isle of Man.[210] Geoffrey of Monmouth claims them as the paramount race in Britain and the ancestors of the later Romans. He states that when Caesar espied the shores of Britain from the coast of Flanders and learnt the name of its people, he exclaimed, "By Hercules, we Romans and these Britons be of one ancestry for we also are of Trojan stock."

Records definitely point to a Trojan settlement and that the name "Britain" was derived from Brutus (though this claim is somewhat dubious). The Welsh Triads declare that of the "Three Pillars of the Nation" the first was Hu Gadarn, who led the Cymry first to the Isle; the second was Prydain, son of Aedd, the Great (Aeneas), who first organised a social state and sovereignty in Britain; the third was Dwywell Mollmud, who first made the laws, maxims, customs, and privileges of the country and tribe; otherwise Dunwallo, King of Cornwall, who established the Molmutine Laws. Prydain is another name for Brutus in the above description.

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210 They mainly selected the more fertile regions which had not been decimated by the Great Catastrophe.

In the **Anglo-Saxon Chronicle** the *Brytwalas* are mentioned as the earliest inhabitants of "*Brytene*" except for the Picts and Scots. Originally they were called "*Wealas*", signifying "strangers".[211] These records relate to their occupation of part of Britain not long after the Great Catastrophe. An instructive sidelight on Brutus and the Trojans of Alba or Albion, as their territories were named, is contained in a quaint poem of the Dalriads, Erse descendants of the Argives, who ruled in Ulster and part of Argyll and the Hebridean Isles, and who appear to have been descendants of the original Danai or De Danaan. The verse says this:

"Ye learned of all Albin,
Ye wise, yellow-haired race,
Learn who first acquired
The districts of Albin.

Albanus acquired them with all his race,
Ilustrious son of Isiocan (Ascanius)
Brother to Britus without treachery,
From him Albin of ships takes his name.

Britus expelled his intrepid brother
Over the sea of Icht,
Britus acquired illustrious Albin,
To the lands of Fiaghnach Fotherdain.[212]

The lands of Fiaghnach Fotherdain are identified by Waddell as the Ottadini lands (Fothergain), the counties of Roxborough and Berwick, adjoining Galloway and Dumfries. The motive of the verse is to accuse Brutus of having usurped the throne of Alba by treachery from Albanus, son of Ascanius, and of having driven him across the Sea of Icht (Pict or North Sea). This poem is of additional interest because its writer knows of no other Alba apart from the settlement of the Albanians, who traditionally under the aegis of Ascanius built Alba Longa, and whose descendants far later emigrated and became the founders of Rome.

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211 Whatmore, *Insulae Britannicae*. *Britain - The Key to World History*.
212 Waddell, *Phoenician Origins etc*.

It should also be observed that the Roman writers fail to recognise Brutus, the Prydein of the Triads, but they do agree that Aeneas was the parent of Ascanius, whose son was forced to flee and sacrifice his rights according to the Dalriad recital. Ascanius, in turn, was succeeded at Alba Longa by his son Alba Silvius, accorded the name of Silvius because he was born in sight of *Sylva*, the forest.

It must be realised from the foregoing that these events occurred not in a Greece in the Mediterranean, but in the region of Perthshire, of Fife, and of Stirling, adjacent to the boundaries of Edinburgh, and that they included as well Lanarkshire, and South-Western Scotland, from the Clyde to the Solway Firth, with the possible exception of Ayrshire. In tiny Clackmannan, which occupies a slice of Fifeshire, stands the ancient town of Alva to this day, adjoining the former vast Caledonian Forest, which Hector Boece, the medieval Scots historian, states began in the neighbourhood of Stirling (seven miles from Alva) and stretched to the very north of Caledonia, mostly impenetrable, and the lair of many savage beasts of old times, including the mammoth, lions, immense horned white aurochs, wild boar, elk and other herds of deer, as well as wolves. Here is the *Sylva*, and beyond are the Bredalbane Mountains, their name derived from Alban or Alba.

Nennius, an early historian, after stating that the British Kings of Alba called their dynasty after Sylvius, continues:
"Brutus sub-divided the land of Britain, whose inhabitants were the descendants of the Trojans, from Sylvius Posthumus … whose mother was Lavinia. He was called Silvius, from whom the Kings of Alva were called Sylvan. He was the brother to Brutus … Posthumus reigned among the Latins."[213]

In the ancient **Scottish Chronicle** and the **De Situ Albaniae**, Alba, Albania, or Albany was described as extending from Mons Drumalban (Bredalbane) to the Mare Hiberniae (Irish Sea), and Inchgall (Galloway), The Rhinns of Galloway being *Inch*, the Isle or Peninsula of the Gauls (*Ritson's Annals* II, 25). Another version describes the "Kingdom of Albany" as "beyond Bredalbane" to Inchgall and Shragh Muner (Solway Firth).[214] These records confirm

213 Nennius, *History of the Ancient Britons*, pp 10-11.
214 Whatmore, *Insulae Britannicae*.

one another that the original territories of the Trojans stretched from the Bredalbane Mountains in Perthshire to the Solway Firth, though they did not include the Eastern Lowlands - the Lothians, Haddington, Peebles, Selkirk, Roxborough or Berwick. Albany was also known, for reasons to be given, as Rhegium, after the original name borne by Galloway and Dumfries.

The history of the Trojans, who they were racially, where they originally dwelt, and whither they migrated on a large scale after the fall of Troy, has been entirely misrepresented owing to the orthodox teaching that they were Asiatics from the coast of Asia Minor. The fact that they migrated almost bodily, or at least in large numbers, to Britain and Ireland, at a period after the Great Catastrophe, when there were great vacant open spaces awaiting inhabitants, should alone have caused historians to pause. The Trojans, who were racially Phrygians, lived nowhere near the Mediterranean, and Troy was never built on the coast or even in the region of Asia.

They were a robust Nordic people - yellow-haired as says the Dalraic poem, and northern in all their characteristics. Virgil, in the **Aeneid,** mentions that they shook hands with one another, a custom entirely alien to Asiatics whose ancient method is the *salaam.* They raised funeral mounds or barrows, as were customary in the north, along with cromlechs, dolmens *etc*, but entirely lacking in the Mediterranean east of Italy or in any part of Asia Minor or Asia generally. [215]

The real Phrygia extended from the Danish Peninsula west of the River Elbe, and along the coasts of Hanover and the Low Countries, which later formed the state of Frisia, made so powerful under Charlemagne the Great. They called themselves Franks there, otherwise Gauls, and claimed descent from the original Trojans, or Assyrians. All this was part of "Asia", a name derived from the Aryan root "*As*", signifying a divine being, godlike.[216] According to Scandinavian traditions, Troy lay in the heart of this conception, for Odin (who had so many names), after conquering the North with

215 Rolleston, pp 52-3. Barrows, dolmens and cromlechs lie west of a line from Varanger Fjord to the mouth of the Rhone. A few are found in Tuscany, but the Etruscans came from Britain.
216 Paul B Du Chaillu, *The Viking Age*, I, p 27.

his armed followers, the Asar, known as Asar-men, gave that name to the entire region. From Asgard (the Scandinavian name for Ur), he appointed rulers, who met on the high plain of Idavoll, "in the centre of the divine city where he erected a Temple of gold with twelve thrones."[217] We are told in the **Prose Edda** that Odin was King of Troy, and according to Du Chaillu, it was the Troja of the **Later Edda**, built by the sons of Bor, who raised altar and temples on Idavoll.[218] The legends all point irrevocably to the north of Europe and nowhere bear Asia as their habitation. Fundamentally they were Saxons; according to the scriptures, Assyrians; but Trojans and Assyrians were identical, originating from Babylon.

Homer, for his part, gives us a definite clue to the site of Troy. In the Iliad he describes the Phrygians by the Hellespont as "from far Ascania's lake with Phorcys joined."[219] The two extremes were joined by the sea, he implies, from Ascania's lake to that where stood Phorcys. Now, Phorcys was otherwise Orcus, the Underworld of the Uranid Pantheon (a magical, antediluvian underworld), in which Phorcys was an Atlantean demi-god, or demon, who was reputed to carry off men (but *not* women) to the lower world, and keep them imprisoned there. There is little doubt but that it related to the mysteries of Cabiri magic, and was a myth pertaining to subterranean temples used for initiation rites closely concerned with the Cabiri deities whose heart or centre from the earliest days lay in Ur-of-the-Chaldees, or Samothrace. Such a possible temple is the still-existent chambered subterranean edifice at Maeshowe, near the Stones of Stennis, in Orkney.[220] Phorcys, son of Oceanus and Gaea (the earth), was the eponymous parent of the Gorgons and Graeae, the first being notorious witches with serpents for hair, and the Graeae, three grey-haired crones, who possessed but one tooth among the three of them. Both are hyperbolic descriptions of aged Druidesses, who were prominent in the matter of magic. They related definitely to Orkney.

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217 *Ibid*, I, pp 44-61.
218 *Ibid*, I, p 45.
219 Homer, *trans* Derby, II, 999-1,000.
220 *The Riddle of Prehistoric Britain*. Moses, as Zalmoxis, escaped to Ur, where he retired into cavernous places inaccessible to others. Also see Strabo, *Geography*, VII, 3, 5, and Herodotus, IV, 94-6.

Phorcys, also parent of Ladon, who guarded the Golden Apples of the Hesperides - a myth closely wrapped up with the Tree of Knowledge and the Serpent, all relating to the production of Magic - was also Orcus, or Orchoë, or Orkney. Therefore, Homer, in naming him as representing Orkney at one extremity of the sea, gives Ascania's Lake, as the other extremity, as being the home of the Phrygian people.

Denmark's early name was Skania or Scania, the origin of Scandinavia, widened since to include Norway and Sweden. The sea off the Danish shores and Hanover was the original Hellespont of the Greeks, the Sea of Hellas, and today the name is (probably) preserved in the little island of Heligoland and Heligoland Bay. Its very name is strange and may signify "I go to the land of Hell", otherwise referring to Scotland. Here, at any rate, was the other extreme from Phorcys or Orkney, where stood Troy.

Josephus throws an interesting light on the situation in his identification of the Phrygians, who were, he says, descendants of Japheth, sons of Gomer, the founder traditionally of the Cimmerians, or Galatai/ae:
"Of the three sons of Gomer, Aschanax founded the Aschanaxians, who are now called by the Greeks Rheginians. So did Riphath found the Ripheans, now called Paphlagonians; and Thrugramma the Thrugrammeans, who, as the Greeks resolved, were named Phrygians."[221]

The Bible name for Ascanians or Ascanaxians is Ashkenaz, long a puzzle to Classic and Biblical writers, for, as Sir William Smith admits in his **Classical Dictionary,** "Ascania or Ashkenaz was related to Scandinavia", and yet in common with other peoples supposedly Asiatic, is ascribed to the region of a small freshwater lake in Asia Minor. Many of the names associated with the supposed region of the Troad, such as Mysia, the Moreni, Teuthrania, Pergamus, and Phrygia itself, placed arbitrarily in "Asia", may be retraced in Northern Europe, near the Baltic Sea, within the regions of Odin's "Asar". Hellespontine Phrygia was where is now Schleswig-Holstein, and Phrygia proper embraced the

221 Josephus, *Antiquities*, I, 6, 1.

lands west of the Albis River, the Greek Halys, now the Elbe, a region which, as stated, in the time of Charlemagne, was named Frisia, a slight variation of Phrygia. And there stood Troy.

With Ascania, otherwise Scandia, a few words may be said about Ilium or Troy, traditionally founded by Teucher and Scamander, both Eolids of Crete (Shetland), who took the worship of Apollo Smintheus with them, and hence the god's assumed partiality for the Trojans in the war with Agamemnon and the Greeks. The claim made by the German Schleimann in the nineteenth century to have discovered the ruins of Troy at Hissarlik was, like many such, based more on caprice than any proofs, for having discovered ruins at that place, he decided they were those of Troy.[222] We may understand better from the geographical connection, from place-names of contiguous sites, and other factors, that when it was said that Troy was a "daughter" of Crete, and we are aware that Crete was the original Shetland-Orkney Island, how it came to be established in the region of Ascania, which gave its name to Trojan Ascanius, just as it gave Scandinavia its name.

It is moreover in agreement with the situation as reconstructed, that Odin, whose invasion in the north of Europe created immense turmoil in a prehistoric period, gave the name "Asia" to these regions, and according to the **Prose Edda**, was King of Troy; also that the **Later Edda** says that Troy was built by the sons of Bor, or Bur, who raised altars and temples on the Idavoll, for the sons of "Bor" - the Boreades, or sons of Ebor, or Eber - were the original Cretans, whose great city was Ur or Bor. In other words, the Trojans were racially Galatai or Gauls from Northern Scotland.

Thomas Baxter, the learned eighteenth century antiquarian, described the Phrygians as those who became masters of all Western Europe. They used, says he, the name of Briges, Bruges, or Friges, and he claimed that the Brigantes of Britain were of that same race. He related them to the Phoenicians (Chaldeans), and says that they

222 **ED Note**: "It is worthy of remark that the boys of Wales still amuse themselves by cutting out seven enclosures in the sward, which they call the City of Troy, and dance round and between them as if in imitation of the revolution of the planets."
W Winwood-Reade, *The Veil of Isis*, III, Analysis.

called themselves "Bryttas", Brittones or Britanni.[223] They also claimed descent from Gad, which must finally establish their origin as from Northern Britain in a long prehistoric period.

As to this, Herodotus is helpful. According to him, the Phrygians claimed to be the oldest civilised people, but the Bryges of Thrace and Macedonia took exception to this boast and declared that the Phrygians were descendants of theirs and took the names of Phryges later.[224] In fact, Bryges, Phryges. Friges, or Frises, vary only in the slightest degree, due probably to a provincial colloquialism often found in proper names. The Phrygians or Trojans intermixed with the existing British population as one of themselves, and do not appear as aliens in their history. Nor should they.

Exactly where Troy stood is necessarily speculative, for it was largely destroyed by the Great Catastrophe shortly after its fall, and does not appear from records to have been rebuilt in the classic ages. On the Elbe, however, the earlier Albis, stands the very ancient city of Hamburg, whose name portends a city of Ham, or Ammon, or Gad, with its port at the mouth of the River Cuxhaven, which suggests the haven of Cush. The modern Hamburg owes its foundation to Charlemagne who erected a citadel and a church on the heights between the eastern bank of the River Alster, a height that may have been the site of the ancient Mount Ida, but only close archaeological research could discover if any evidence yet exists. It is worth recalling that the Trojans who migrated to Britain at once named their city Alba and termed themselves Albans, indicating a former connection with the Albis.

I shall venture one other item relating to Phrygia. Herodotus relates how some Mysians and Teucrians (named after Teucer, one of the two traditional founders of Troy) invaded Hellas from Phrygia and proceeded to the River Peneus and the Ionian Sea after crossing the Bosporus, landing in Thrace.[225] This is quite explicable. They passed through Denmark, crossed by the short passage to Norway, then by boat

223 Thomas Baxter, *Glossary of the Antiquities of Britain*, p 48.
224 Herodotus, II, 129.
225 *Herodotus,* VII, 20.

reached a port in Caledonia, where they made their way through the chain of lochs, from Loch Ness, to the mouth of Loch Linnhe. In Mysia dwelt the Teuchthranes or Teuthranes, descendants of Teucer, described by Caesar as "Teuchthani" or "Teuchtheri" - both incorrect but identifying the people who were settled, he says, at the confluence of the Mosa (Meuse) and Rhine.[226] The Meuse derived its name from Mysia, a variation of Moses. A city of considerable importance in the city of Mysia was Pergamus, celebrated for its fabrics, arts and learning, while off the coast lay a number of isles which correspond with the Frisian Isles. Pergamus was a pagan cathedral city, and a university, and was the royal residence of kings. Here Dionysus, Aphrodite and Aesculapius were all worshipped, and in one of its temples was the "Throne of Satan". It became an early seat of Christianity, one of the Seven Churches of "Asia". The Pergamene King Attalus III made the Romans his heirs in 133 BC, and there they planted a *colonia* in AD 51, which city is now Cologne. Mysia was a widely spread region but not a state.

To return to the Trojans in Britain:
Although Josephus says that the Ascanians (Ascanax) were called Rheginians by the Greeks, he does not explain why. The reason is that the bulk of them from the River Albis to Bruges, originally in Phrygia, or Frisia, settled in Rhegium, then a part of Graecia Magna, and later named Bruttium, after Brutus. Now, this Rhegium *was that very same part of Britain as set out by the Dalriads*, already described as in the peninsula of Wigtonshire in the Western Lowlands, called the Rhinns of Galloway, with Dumfries, Kirkcudbright, and perhaps Ayr as their territories. It obtained the name of Rhegium because it was known as Rheged to the ancient Britons.

In the days of King Arthur, Sir Owain, one of his far-famed knights, was the son of Urien, Prince of Rheged, sometimes given the title of King.[227] It seems possible that Brutus himself left Alva or Alba to Silvius Alba and retained the lands of Rhegium from the Clyde to the Solway Firth, the actual Albany, which became later the kingdom of Strathclyde, and

226 Caesar, *Commentaries on the Gallic War*, IV, 15. Many Roman writers besides Caesar were careless with their spelling of proper names.
227 *Mabinogion*, *trans* Lady Charlotte Guest, pp 353-8.

to this day is a royal dukedom. However, as late as AD 496, according to the ancient **Scottish Chronicle** and the **De Situ Albaniae**, King Feargus Mac Erc reigned from "Mons Drumalban" to the "Mare Hiberniae et Inch-Gall" (Irish Sea and Galloway). Drumalban lay south of Glen Morc nan Albin (the Great Valley of Albin), the Caledonian line of lochs from Moray Firth mentioned as the farthest limit. Thus the kingdom of Feargus extended over Perthshire, and according to one account, held a part with the tribe Dalriada; *cum gentes Dalriada partes Britanniae.* The Albians or Albanians appear in the Welsh Annals as late as 1085 and 1091 ("Albanwyv and Albanyeit"), and Whatmore asserts that the native Scots in the former Albanian territories still call it Alba and Albuinn.[228]

There seems to be no shadow of doubt therefore regarding the Trojan settlements in Britain, and the same can be claimed for Ireland, with post-diluvian migrations to then largely deserted areas. This confirms earlier claims to Britain's great antiquity because, according to the Roman legends, Aeneas and other heroes from Troy went to Epirus. So indeed did they, except that the original Epirus, in Hellas or Greece, was actually that part of Scotland known now as Perthshire and Fifeshire, for Scotland was the original and true Hellas.[229] In the ancient Greece, the Epirus, meaning the mainland as opposed to the Peloponnese, was a wide region bordered in one direction by Aetolia (now the Atholl country) and Thessaly (Argyllshire), while Acarnania and Ambratia were to its south-east (Fife), and beyond Acarnania, the Thesprotis region (Stirling), whose Carron River answers to the Acheron. Adjoining Thesprotis, Illyria began, where stood Jerusalem, now Edinburgh.

Let us inquire into this further. The earliest arrivals from Troy, who traditionally settled in Thesprotis, were Pyrrhus, son of Achilles, with Andromache, widow of Hector, whom he took to wife. Pyrrhus having died, she wedded Helenus, the prophet son of Priam, High Priest and King of Troy, slain by Pyrrhus. They settled in the region of Thesprotis, named Chaonia, which, as will be seen, was the very self-same area of Britain which the Britons and

228 Whatmore, *Insulae Britannicae*.
229 Further details are given in *The Riddle of Prehistoric Britain* and *Britain - The Key to World History*.

Romans gave the name of Damnia, both names implying a region at one time suffering from chaos by the act of the Deity. Helenus, able to "divine the sweet will of Phoebus", meaning that he was an astronomer, especially watching the star Sirius, reigned in the "city", probably a fort or a castle, which he built and named Buthrotis or New Troy. It was, says Virgil, a miniature Troy, for there, on a height, he erected his *pergamos* or fortress, like the original on Mount Ida. The Roman poet describes how Aeneas, after his lengthy voyage which seems to have included Ireland and the whole coastline of Britain, eventually entered the "Chaonian port" and ascended the city of Buthrotis, accompanied by his son Ascanius. In the third book of the **Aeneid** he says:

"Skirting Epirus' coast, Chaonia's port…
That Helenus, Priam's son, over Greeks
Bore away, succeeding to the throne and bed
Of Pyrrhus … Pyrrhus dead,
Part of this realm to Helenus demised,
Who, Chaonia's plain by title,
'New Troy', Chaon called,
and built him walls
And ramparts on the steep,
whose names remind
Of Pergamus and Troy …
In pensive thought
I traced the town, the miniature of Troy,
Its yellow sunken stream, its fort
Surnamed 'of Pergamus.'"[230]

Chaonia was a fertile country, famed for its oaks and acorns, but it obtained its name because here had occurred fearful destruction from the skies at the time of the Great Catastrophe, which only the word "chaos" actually describes. In Chaonia flowed the River Acheron - not the same river as in the Western Underworld - which rises in Campsie Fells. In classic times the Ceraunian Mountains lay on the frontier of

230 Virgil, *Aeneid,* III, 294, 333-51

Illyria, as the Acheron is the Carron of Stirlingshire. Here, in the Campsie Fells, can be discerned why the region earned the name of Chaos, or the Land of the Damned. Their heights are composed of igneous rocks with sheets of lava. At Dunglass, a meteoritic crater contains the same columnar basalt as found in the Hebridean Sea and Staffa, which points to its formation as of the same period, the impact doubtless causing destruction over a wide area.

Stirling Castle, at the other end of the county, is of course the outstanding landmark in these parts, with the River Forth flowing at its foot. Whatever may be said of the claims of London to the name of Trinovantum or New Troy, Stirling, with its ancient foundation and remains, was definitely New Troy in the eyes of the Trojan invaders, who actually called the river Thyamis. It is surprising how many place-names survive all vicissitudes and changes of ownership, and even language. Homer, for example, has for ages puzzled scholars by describing how the Taphians from the coast of Acarnania set sail to Temesa to barter steel (iron?) for brass. The Taphiae Isles, now submerged, lay off the mouth of the Tay, and the Taphians sailed around Fife (Arcanania) to the Forth or Temesa or Thyamis, presumably Stirling. Argos Amphiloci ("loch surrounded"), an important town in Acarnania, is probably the present Largo, a very ancient settlement.

In Thesprotis, or Chaonia, traditionally congregated many survivors of the Trojan War, and from there, also, did Brutus expel his "intrepid brother" across the Sea of Icht (or Pict, the North Sea) and became by superior power of arms master of the later Albania or Albion from the Bredalabane Mountains to the Solway Firth. Geoffrey of Monmouth gives a colourful but fictitious picture of Brutus' adventures, whereby, as the son of Ascanius, at the age of fifteen he killed his parent accidentally with a dart, was driven away by his kinsfolk, and so landed in Britain. That New Troy or Trinovantum lay in the Firth of Forth reveals the need of revision in prehistory and geography, so often deceptive and misleading. It suffices to state at the moment that its true site obtains confirmation

from an early Norse **Edda**, cited by Dr Waddell, which mentions "Troe Noey" (Stirling) in conjunction with "Hedin's Eyio" (Edinburgh), as furnishing warships against the marauding Huns. Its situation is further instructive because Albania geographically adjoined Illyria, and the Alani, or Partheni, were related in an historical sense with Albania, as is confirmed in place-names by Allan Water, Bridge of Allan, Strath Allan *etc*, and the surname of Allan, common in these parts of Scotland.

Aeneas, Pyrrhus, Andromache, and Helenus all relate to the era of Troy's overthrow by Agamemnon and his Greeks, a date generally ascribed to *circa* 1184 BC, but on the evidence of the Golspie Stone, confirmed by the Sothic Cycle movement, it occurred nearly 140 years earlier, shortly prior to the Flood of Noah, otherwise the Great Catastrophe. For reasons advanced in my prior volume, there are strong grounds for the belief, originated by Jacob Bryant - which attracted wide attention in the late 18th century - that the armament which Agamemnon, King of Argos (from the Western Scottish lands), led against Troy, was really an Egypto-Cimmerian expedition in which Aga-Memnon (*Aga* - a title meaning 'hero') was actually Sesostris, King of Egypt, whose kingdom may be said to have stretched from Ross-shire in the north to the very south of England west of the Pennine chain, including Wales and much of Ireland.[231] The geography and the period in question can explain why so few of the Homeric heroes were able to return to their original homes, being either shipwrecked or carried away by phenomenal storms. Agamemnon himself, exactly like Sesostris (or King Arthur), and for the same reason, namely the betrayal of his Queen by his trusted regent, prematurely returned home, only to be slain. Pyrrhus, however, did reach the Epirus - not so great a journey, from Cuxhaven to the Forth - and yet the son of Achilles

231 *Britain - The Key to World History*. In his *Tracts on Troy* and associated works (1795 *et seq*), Jacob Bryant claimed, largely on the evidence of Diodorus and others, that Homer obtained his history entirely from the Egyptians. He said that Homer got the information from *Phantasia*, a priestess of Memphis. Bryant considered *Aga Memnon* an Egyptian compound related to Memnon, whose splendid temple at Thebes was called the Memnonium, and where he was styled King of Kings. 'Egyptian' and 'Greek' were largely synonymous in ancient Britain.

made no apparent effort to return to his own possessions in Achaia situated though it was at the mouth of the Peneus (Loch Linnhe), not far distant. Was the reason that his patrimony had been totally destroyed owing to the devastation caused by the path of the comet?

The antiquity of Stirling castle is unknown. It ranks with Dumbarton and Edinburgh as one of the three historic and venerable sites which under the Treaty of Union must be maintained by a garrison. It stands on the summit of an isolated, steep intrusion of basalt, 340 feet above the Forth, and was almost impregnable in past times. Here was the Parliament House; the Royal Palace; the Chapel Royal (now military store-rooms!), with its powerful defences frowning on the town below and the wide countryside around. It commands the ancient highway from the Lowlands to the Highlands so that all traffic passed under its walls, making it a fortress of the utmost strategic importance, during the Roman period especially. Its walls were greatly extended and the highway was crossed from east to west by an ancient road between Old Polmaise and Dumbarton. The Castle was occupied by the Romans, for on the face of the rock below the citadel was found a Latin inscription which stated that the Second Legion had built a fort there. The Second Legion was associated with Vespasian, and was long connected with this part of Scotland.

Such then relates to Troy Novantum; evidence is forthcoming from antiquarian, archaeological, classical and traditional sources, supported by place-names. Such cannot be ignored, and we therefore see that the original Alba or Albion lay between the Bredalbane Mountains and the Solway Firth, embracing, generally speaking, the territories from the northern border of Perthshire to Cumberland in England - with the exception of Argyllshire and Dumbartonshire, and, further south, the eastern Lowlands between Lanark and Dumfries. These Brigantes or Albanians proved their descent from Troy and were justified in claiming that Rome herself is really a daughter of Britain, founded more than five hundred

years after the first settlers from Phrygia and Troy had arrived. When they went to Italy they took a number of British names with them, such as Rhegium, in Italy's toe, Umbria (the Humber), Appenines (the Pennines), but they could not transport the Underworld Scylla and Charybdis, marine dangers which terrified sailors on either side of the narrow strait between Kintyre and Ireland opposite, for the placid strait of Messina is a ludicrous claim!

Thucydides, in describing the dangers of the channel between Rhegium and Trinacria where lay Scylla and Charybdis, says:
"The narrowness of the passage and the strength of the current that pours in from the vast Tyrrhenian and Sicilian Mains, have rightly given it a bad reputation."[232] Thucydides, renowned for his careful description and his naval knowledge, could not possibly have been describing the Strait of Messina, Italy, for it would have been preposterous to apply such words to the placid, tideless channel, between Italy and the present Sicily, where there are neither "vast Tyrrhenian nor Sicilian Main currents" entering the Strait. "Strength of current" is entirely foreign to its waters, nor are there any dangerous reefs off either coast to answer to Scylla and Charybdis. The Mediterranean here is practically tideless, and so its waters have augmented and not receded through the centuries, as proved by ancient ruins now partly drowned, and it yet remains placid. The story of Scylla and Charybdis must relate to a totally different region.

The explanation is that Rhegium, as shown clearly in this work, was originally Wigtownshire or Galloway in Scotland, and Ireland was originally Sicily, whose earliest inhabitants, as Thucydides says, were Cyclopes (from Orchoë), and Laestrygenes (from Norway), on whose islands Minos made war - supposedly because Daedalus fled there from Gnossus, but the probable reason was on account of their piratical habits which interfered with the traffic of his ships trading with Gades and other parts in the south. Ireland had many names besides, including Libya, Meropes *etc*, but as Sicily it is best dealt with in my Appendix (B)

232 Thucydides, *History of the Peloponnesian* War, IV, 24.

The “vast Tyrrhenian and Sicilian Mains”, of which Thucydides speaks, was the North Channel of the Atlantic which divides the Irish Sea, originally the Tyrrhenian Sea off Cumberland and Lancashire, the home of the Tyrrheni tribe, and the Sicilian, between Fair Head, Ireland, and Cantyre (or Kintyre), leading in from the Atlantic Ocean at both ends. Long before Rome was built, Rhegium was situated, as Wigtownshire is yet, on this Strait. In this Channel, the murderous sharp basaltic rocks of Fair Head, County Antrim, and the Mull of Cantyre opposite, with Rathlin Island's great columnar, cavernous cliffs, just beyond, the adverse currents made these waters perilous indeed. Ancient charts of the Venetians reveal that their ships preferred to sail round the entire Irish coast rather than risk Scylla and Charybdis in this channel, where Ulysses was traditionally shipwrecked and thrown on the shores of Ogygia, probably the Isle Gigha off Kintyre or on the peninsula itself. Scylla and Charybdis were accounted as placed in the Underworld, *which had nothing to do with the Mediterranean region*.

If, thus, Thucydides were describing these seas, between Britain and Ireland, it is obvious that in his day the Pelopponesian War among the Greek states took place before they emigrated - if in fact they ever did, other than a comparative few. In the same way that Egypt was a British colony in the South, so must have been such Greek settlements as took place later in those parts.

At a later period, between AD 140-150, the Brigantes are included by Ptolemy, in his **Description of Britain**. By then their realms extended much further south and included Yorkshire, with such places as Catterick (Katturactonium), Aldborough (Isurium), and York (Eboracum). It is notable that this change seems to have come about at this period because in 136 the Emperor Hadrian had destroyed Jerusalem and driven the Jews away, thus forcibly ending the Jewish state. Their former territory is merely given the name of *Gadeni* by Ptolemy, and he includes no mention of their capital. Does this mean that the Romans, now on friendly terms with the Brigantes, had allowed them to occupy part of what had been Jewish possessions?

We must now take stock of the Silures, because in their long struggles against the Romans, the Brigantes had almost invariably been their allies and supporters. They are most vital in realising past history. Hector Boece, the old Scots' historian, gives us one clue to their whereabouts when he claims that Carrick, above Galloway, was "part of Siluria"; Kyle, "called after Coyle, King of the Britons," was Silurian, as also "Cunninghame was the third part and most noisome to the Romans."[233] These three were in what is today Ayrshire, which throws a different outlook upon this people always assumed to have been limited to Wales. This romantic part of Britain (away from the areas of modern factories and the disintegrating hand of commerce), with its hills and dales and wild moorlands, haunted by the genius of Robert Burns, offered exceptional opportunities for guerilla warfare. The report of Hector Boece, in view of garbled ideas regarding the Silures and their activities against the Romans, is of importance. It denotes how closely the Brigantes and Silures had been associated.

We gather from fragmentary reports of Tacitus and Dion Cassius, as also Suetonius, that in AD 45, Britain was in an "uproar" for harbouring refugees, suggesting that they were actively interfering in Britain's internal affairs.[234] The Emperor Claudius decreed an expeditionary force, and with it went Vespasian, who commanded the Second Legion. It was under the main command of Plautius. Cunobelin, King of the Cassi, had lately died, and Plautius defeated first Caractacus, and then Togodumnus - sons of Cunobelin, says Dion, whereas Caractacus was his nephew. Dion also states that Claudius led the troops and captured Camulodunum, but Suetonius (who wrote the life of Claudius) says he was in Britain only a few days.[235] *The important factor to be noted is that the terrain of the war and after with the Silures and Brigantes was almost entirely in the North, mainly around the Isthmus country, and not in the South at all*. For nearly nine years Caractacus held the Roman forces at bay, inflicted many defeats on them, and the Silures were far from being

233 Boece, I, 4-5.
234 Suetonius, *Vita Claud.* XVII.
235 *Ibid.* Nevertheless, Claudius gave himself a magnificent triumph.

vanquished. Julius Caesar's earlier invasion appears to have been in the same direction.

Camulodunum was a fortress but was not Cunobelin's capital, which was Trinovantum, the cause of the original dispute in the time of Casi-Belaun, his grandfather; so whatever else Caesar effected in the North, the Cassi Kings had held on to Trinovantum (Stirling) until this time. According to Welsh records, Cunobelin reigned in Britain for 35 years. He was succeeded by his son Guiderius (the Togodumnos of Dion), who was killed in a battle against Claudius in which Caractacus distinguished himself and took over command. Arviragus, the younger son of Cunobelin, subsequently succeeded Caractacus.

Caractacus (Caradoc), nephew of Cunobelin, was the son of Bran, brother of the Trinovantine King, who became Arch Druid of the College of Silures in Mona (Anglesey), according to the Welsh accounts. In 36, Bran resigned the Silurian Crown to Caractacus, and, on the death of Guiderius, although Arviragus should have been his brother Guiderius' successor, Caractacus was unanimously elected to the Pendragonate or supreme military command of the Northern Celts - a Scottish title for the Supreme Command - on which occasion Arviragus voted in his favour and served under him.[236]

Later, when Caractacus was defeated and taken prisoner in the Ordovices country (Lanarkshire), the Silures elected Arviragus in his stead, and as Tacitus admits, “in Britain, after the capture of Carctacus, the Romans were repeatedly put to the rout by the single state of the Silures alone," under the leadership of Arviragus,[237] to whom the poet Spenser pays tribute:

Never king more highly magnifyde
Nor dread of Romans was than Arvirage.

236 Webb, *Glastonbury* pp 23-4. In the Welsh Triads, Arviragus is accused of having later betrayed Caractacus.
237 Tacitus, *Annals*, I, 250, 294.

The fact that first Caractacus and then Arviragus were given the Pendragonate stamps the northern conduct of his war, for Pendragon was a military title, mentioned in the **Book of Iona**, and records that Arthur was the son of Pendragon.

What was the character of the Claudian invasion? We have evidence of Vespasian in Wiltshire about Stonehenge and in the west country about Bristol, yet we hear nothing of the northern or eastern parts. What inference may we draw from Seneca, who was the contemporary of Claudius, and who knew something about Britain, for an ancient manuscript in the Bodleian Library of Oxford is said to contain letters between St Paul and Seneca relating to the Apostle's residence in *Siluria…* I ask *what* reference, because Seneca wrote these lines:

Ille Britannos ultra noti
Litora ponti
Et coeruleos scuta Brigantos
Dare Romuleis colla catenis
Iussit[238]

Truly we must grant poets their licence, but unless Seneca implies that Claudius was enslaving the Britons in the north, "beyond the shores of the known sea" (as well as his reference to the Brigantes in the north), his words are meaningless. Yet Claudius certainly did make such claims, declared that the had conquered the Orkneys and on the strength of it named his son "Britannicus".

Plautius was succeeded by Ostorius. He had trouble with the Iceni, probably in Lincolnshire or Norfolk, and then marched against the Cangi or Ceangi in North Wales, but when nearly opposite the Hibernian Sea he had to turn northwards to the Brigantes where civil war had broken out. More trouble lay in store. The restless Silures, whom "neither harshness nor clemency could soften", as Tacitus observes, were becoming increasingly active and dangerous.

238 "He condemned the Britons beyond the known seas and the Brigantes with blue shields to give their necks to Roman fetters." (possibly derived from Seneca's *Apocolocyntosis*, a satire on the deification of Claudius).

It was then that Ostorius, so that he may be the more at liberty to erect forts amongst them, for their repression, that the Roman colony at Camulodunum was formed with army veterans in that part of Britain already conquered, as a "check to rebels" there, and to keep the allies to their obligations.[239]

These are suggestive words, when appreciated. Camulodunum, as will be proved without dispute a little later, lay in the region between the Forth and the Clyde, straddling the Isthmus. Note Tacitus' claim that it had already been conquered. By whom and when? It was the region of the "rebels" - and who were they? The Silures, admittedly, but whom did they represent? Modern writers on this period, completely losing the wood for the trees, seek vainly in the wrong surroundings. Generally Camulodunum is regarded as in Essex, confusing it with *Camalodunum* in the **Antonine Iter**, which some say was Colchester and others Saffron Walden. But what interest had the Silures, hailing from the north, in the region of Essex? Others attempt to locate it in Wales or nearby, as at Camerton in Somerset, but that fails completely to fit in with the situation of this tribe who were fighting in the north. Ostorius, as we see, had put this *colonia* in the care of army veterans, his aims being primarily to control the Silures. As he only accomplished his purpose in 50 AD, in the intervening years these people had been carrying on a successful guerilla war. The *colonia* of Camulodunum became in fact the focal point in subsequent warfare.

Camulodunum has also been frequently confused with the capital of the Trinovantes, because it was not far distant. In view of what has previously been advanced, in which Stirling has been identified with the original Trinovantum, with Camulodunum at Scottish Camelon, near Falkirk, historians have blundered badly in placing them in the region of Essex. For example, Caractacus, finally defeated in a battle against the Romans on Silurian soil, fled to the adjoining territory of the Ordovices, who also adjoined the Brigantes, and whose Queen Cartismandua sold him to the enemy.

239 Tacitus, *Annals*, I, 250, 294.

CARTISMANDUA BETRAYS CARACTACUS

The Ordovices country was the present Lanarkshire, where, according to Ptolemy, they had a fort or town named Brannogenium. Ravennas (whose **Chorographia** of British towns was compiled early in the 6th century) places this fort near Magnis with others along the Antonine Wall from the Clyde to the Forth, which confirms the fact that the Ordovices dwelt in that region. Magnis has been identified along the Vallum as Bar Hill, a strong fortress in its day. All these traces take us to the Isthmus region.

Caractacus, betrayed thus in the ninth year of the Britannic War, had performed many bold deeds which caused him to become pre-eminent, not only in his own country, but with the Romans. His long defiance captivated the minds of a people who lived under a stern dictatorship, and Claudius, exhibiting him and his family before the Romans in a triumphal procession, added to his own glory, which proves how greatly interested were the Romans in events affecting Britain. Caractacus stood dignified and unmoved in the tribunal, and in a noble speech claimed to be descended from "illustrious ancestors who governed many nations", contrasting the Emperor's fortune with his own. He and his family were pardoned

and were covered with praises and favours.[240] His daughter Gladys was adopted by Claudius and assumed his family name of Claudia. She later married the young Roman Senator Rufus Pudentius, who had large possessions. Both became Christian. St Paul, in his farewell letter to Timothy, sends greetings to Pudens, Linus, and Claudia. Where had they met before, if not in Britain?

Ostorius found that the removal of Caractacus did not lessen the activities of the Silures but in fact made them the more determined for revenge under Arviragus. Orders for the construction of forts near Camulodunum were unsuccessful, for the commander of the camp and his legionaries were surrounded and nearly annihilated. The commander and eight of his centurions as well as a number of other men were lost. The Silures also intercepted two auxiliary cohorts and by liberal division of the spoils gained the support of other tribes. As a result, says Tacitus, Ostorius died, "weary of these defeats".[241]

Aulus Didius, who succeeded Ostorius, found the Silures anything but humbled. They overthrew a legion and were displaying great activity, as were also the neighbouring Brigantes, and were fighting among themselves. Claudius died in 64, in Didius' second year, and Seneca alludes to a temple dedicated to the Emperor in Britain, where the natives worshipped him as a god.[242] This temple was erected at Camulodunum where the Romans tried to enforce their deification of Claudius upon the Silures, and this more than all else drove them into a frenzy of rage and indignation. Meanwhile the Silures held the Romans at bay until 61 when Nero bestowed the governorship upon Suetonius Paulinus. This general first of all prepared to attack Mona, the sacred Druid island well-fortified just off the mainland, with many Druidic groves, his object being to overthrow the Druids, who, however, with Druidesses, faced the Roman soldiers. The Druidesses, carrying torches, ran around, we are told, like Furies, while the Druids uttered fearful imprecations

240 Tacitus, *Annals*, XII, 36-7.
241 Tacitus, *Annals*, XII, 38.
242 Seneca. *Lud de Morte Claud.* The attempt to force the Silures to deify Claudius was the cause of violent rebellion.

and raised their hands towards the skies. They were apparently massacred, but whatever the Roman chief's intentions were with regard to Mona, his plans were interrupted by news of the sudden uprising of Boadicaea, Queen of the Iceni, and her allies. As Tacitus comments, laconically, "The Britons had suddenly revolted."

Boadicaea's late husband, King Prasutagus, had left his two daughters to the care of Caesar whom he made his heir, hoping thus to keep his Kingdom and his family free from injury. It was not to be. It throws a lurid light on the Romans that they not only abused their trust, but beat the Queen, violated her daughters, and seized the estates of the principal Iceni. Where they dwelt is uncertain but they were probably in Norfolk and the adjoining lands. Tacitus says that "they entered into a secret compact with the Trinovantes and some others motivated by great bitterness towards the veterans." These were expelling folks from their homes in the new colony of Camulodunum, seizing their lands and calling them captives and slaves, being supported by the army.[243]

Nor was this all. The temple which had been erected to Claudius where he had been deified was, says Tacitus, a further cause of violent hatred, and the enemy - the Britons - prepared to make the colony an easy prey as it had not been enclosed within walls. Many prodigies inflamed the popular mind, and without apparent cause the image of the Goddess Victoria fell and looked backwards as if going over to give victory to the Britons. The estuary of the Tamesis reflected the colony overturned, the ocean had a bloody tinge and apparitions of dead men were left behind by the receding tide. The storm burst with unbridled slaughter and destruction of the Romans, where the aged and the women sought refuge in the temple which was carried by assault in two days. Petilius Cerialis, legate of the 9th Legion, who later was prominent in the siege of Jerusalem, marched to the relief, but was routed with the loss of all his foot soldiers.[244]

243 Tacitus, *Annals,* XIV, 32.
244 Tacitus, *Annals,* XIV, *32.*

All this is interpreted as having taken place in Essex, and it will be noted that the Tamesis is recorded - or supposed to have been recorded - in the **Annals**; also Tacitus says that Suetonius hurriedly left Mona and passing "boldly through the enemy" reached "Londinium", but his "meagre following", as well as news of the defeat of Cerialis, decided him to abandon "the town",[245] though he forced the populace, including women and children, to march with the troops, and those who failed were massacred. The same slaughter, he says, took place at Verulamium. Considerable reservation must be made in regard to the correctness of these two statements. To begin with, if Suetonius were marching towards Camulodunum where the uprising occurred, why should he have marched "boldly through the enemy"? There is no record of any rebellion in the Midland counties through which he would pass. Secondly, this word "Londinium" appears to be an interpolation for Trinovantum. Thirdly, while there might have been trouble at Verulamium, there was another and very important Verulamium in Fifeshire, namely the present town of Dunfermline, a most ancient city and former birthplace and capital of early Scottish Kings. Fourthly, the word "Tamesis" was not in the original. Phelps, the well-known historian of Somerset, says that "Tamesis" is a later interpolation and does not occur in the MS copy in the Bodleian Library at Oxford, nor in three others cited by the Rev John Skinner, former Rector of Camerton, near Bath.[246] Someone had a motive for this dishonest piece of deception: to lead the reader away from the true scent.

Further doubt as to the accuracy of the region is aroused by the subsequent account of Tacitus to the effect that when Suetonius, with some 10,000 legionaries, reached the scene of the disturbance and battle, the Britons had brought their wives in waggons to the outskirts of the field of battle to witness the struggle; and that Boadicaea, with her daughters, stood in a chariot and harangued each tribe as it arrived. Such an assembly was the custom of the

245 *Ibid*, XIV, 33.
246 Rev W Phelps, *History and Antiquities of Somerset*, I, p 145.

Caledonians. That it extended to the south of England is not acceptable, but the injured Queen and her daughters might well have been present at this battlefield in the north. The account, which says that the Britons were annihilated and that the Roman losses were only about 400 killed and wounded, is also questionable.[247] Tacitus adds that Boadicaea poisoned herself, but Dion Cassius on the contrary asserts that she collected an army of 230,000, died a natural death, and was honourably interred.

Indeed, the defeat could scarcely have been so overwhelming, for Tacitus admits that, with the army placed in winter quarters, preparations were made for continuing the war. Eight cohorts of auxiliaries and 1000 horse were sent from Germany and 2,000 legionary troops to fill up the losses in the 9th Legion. Moreover, the Britons made no submission and it was reported to Nero that the end of the war could not be expected until Suetonius was superseded, which after a short inquiry was brought about.[248] These events tend to nullify the supposed overwhelming victory of Suetonius, and a guerrilla war continued on a wide scale until in 69, Vitellius, during his brief Imperatorship, sent Vettius Bolanus to replace Suetonius.

It is very strange that there appear to be no Roman records of military movements in Britain from 62 until 71, but there are a few sidelights. In 66 Nero sent Vespasian from Rome to pacify the Jews of Jerusalem and Galilee, but in 69 he left Titus to defeat the Jewish rebels, whose raids and aggressions had made them a menace to Roman interests. Vespasian went himself to Alexandria to watch events during Vitellius' imperatorship. In the intervening struggle between the Roman leaders, we are told that the soldiers in Britain favoured Vitellius against Galba and Otho but on Vespasian's proclamation the 2nd Legion and others espoused his cause.[249]

In the year 71 - Jerusalem fell to Titus in 70 - we are informed that, with the triumph of Vespasian, the Britons - otherwise the Silures or

247 Tacitus, *Annals*, XIV, 34-7.
248 *Ibid*, XIV, 38.
249 Tacitus, *Histories*, III, 44, 70.

Jews - "found their hopes reduced". The Brigantes, for one, caused much trouble and Petilius Cerialis, now made *Propraetor* or Governor by Vespasian, fought many bloody battles with them, but Pliny, significantly, remarks of this period that nearly thirty years after the Claudian invasion the Roman army had only extended their knowledge of the country to the vicinity of the *Sylva Caledoniae* and not beyond.[250] In other words they had not conquered beyond Stirling.

An interesting sidelight shed on these events, including the Jews, is contained in the career of Petilius Cerialis, whom we hear of first in 62, as commanding the 9th Legion, so heavily defeated at Camulodunum. In 66, when Vespasian landed to pacify Jewish unrest, wars and plundering, Cerialis served under him as legate of the 5th Legion. In 69, when the Romans began the siege of Jerusalem, Cerialis was present and in 70 was entrusted by Titus with the formidable task of storming the Tower Antonia, and the Temple.[251] After the fall of that city Cerialis was sent for a short time to Batavia (Holland) to defeat the Germans who were troublesome, and in 71 Vespasian made him Governor of Britain.[252]

In these circumstances, seeing that Cerialis was consistently, from at least 62, in the vicinity of Britain, could he simultaneously have been active at the other end of the civilised world, where Jerusalem is *supposed* to have stood? As a matter of fact, he remained in Britain until 75, for we are told that Frontinus succeeded him and subdued the Silures, "whose valour and difficult country had hitherto been insurmountable".[253]

In this research I must touch on Agricola, who took over the command in 78. Shortly before his arrival the boasted Roman victories could not have been so overwhelming after all, for the Ordovices (in Lanark) nearly annihilated a body of cavalry and

250 Pliny, *Natural History*, IV, 30.
251 Josephus, *Wars*, VI, 2, 5.
252 *Ibid*, VII, 4, 2.
253 Tacitus, *Agricola*, XVI-XVII.

"gave new hopes to others". Most of his first year was spent in conciliating "the Province" (probably Judaea). Evidently he was in the region of the Forth and Clyde, for in 80, "new nations were opened up", and the country was "wasted" as far as the Tay. Later, garrisons were placed in forts along the Isthmus. Despite his victory over the Caledones, the northern conquests of Agricola were of no permanent value.

Having reached this point in the sequence of events, it is advisable to look further into the question of the situation of Camulodunum, which played so important a part in the war, as a strategic point, from the time of Claudius to that of Suetonius. It was on the showing of Tacitus a camp and a colony built either in the territories of the Silures or near to them. Ostorius first formed it as a check to rebels in conjunction with forts to keep them in their place and force them to perform their obligations.[254] In view of the tribes involved, it could not have been anywhere near Essex, or as some have claimed, at Gloucester or in Somerset - the latter surmise based on the incorrect assumption that the Silures were confined to South Wales, for which there is not a vestige of evidence.

The *colonia* of Camulodunum, the fortress of the Camuls or Campbells (pronounced 'Camels') stood near the site of the present town of Falkirk, 25 miles west of Edinburgh. It is known to the Scots as Camelon and associated, as so many outstanding places are in that neighbourhood, including Arthur's Seat, with King Arthur, the British Hero of prehistoric times. Camelon or Camelodunum, was the place where Ostorius, as Tacitus states, first founded his colony of veteran (trained) soldiers, to give stability to the Roman arms in that region, and those overbearing methods roused the Britons nearby to insurrection.

The fort of Camulodunum, uncovered by General Roy in the nineteenth century, commanded the Forth and Clyde Isthmus when it was erected, about midway between the two extremes of water. It was near to the Brigantes, and also the Silures in the region of

254 Tacitus, *Annals*, XII, 32.

Edinburgh. This fortress was built on an elevated plateau of considerable size to which the colony area was added later. Subsequently the fortress was linked up with a series of fortifications along the *Vallum* (or Wall) attributed to Agricola in 79, and later yet to Lollius Urbicus (138-9), who erected another wall of turf with some stone (soon after the death of Hadrian), known as the Antonine Wall (after Antonius Pius) or Graham's Dyke. Camulodunum was brought into close contact with the *Vallum* and its nearby forts by later additions impinging on the earlier British fortress. A causeway originally connecting the fortress with the *Vallum* now lies some 9 feet below ground, under Kincardine Moss.

Dion Cassius describes it as the capital of Cunobelin, which is doubtful, for his capital appears to have been Trinovantum (Stirling). Ostorius captured it from Cunobelin's successors, presumably from Caractacus, and Tacitus informs us that in order to contend with the Silures, the *colonia* was formed with Roman veterans as a check to further rebels.[255] There a temple was erected to Claudius, where the Romans tried to force the natives to worship him as a god, which maddened them to revolt.[256] At Camulodunum the colony was identified by the foundations of buildings and the usual offices, it being only protected by a turf wall, which confirms Tacitus. There is a site in the centre of the area which General Roy suggested was occupied by the temple. The General was an archaeologist who devoted himself to identifying the antiquities of Camulodunum, as described by Miss Jessie Mothersole in her work, **Roman Scotland**.

MacDonald, who examined the site towards the end of the nineteenth century, stated that Camulodunum possessed solid stone edifices, a *praetorium,* a palace, and baths; employed tiles for roofing and floors; used samian ware; possessed bronze and enamelled *fibulae,* and various weapons. Among other finds were coins from Vespasian to Marcus Aurelius. One stone is engraved with the 20th

255 Tacitus, *Annals*, XII, 32.
256 Seneca *Lud de Morte Claud.* It is also mentioned by Tacitus and Dion. It was also called "*Colonia Claudia*" (Gordon Home, *Early London*, p178.)

Legion, who recovered the city after its seizure by the Britons.[257] Petilius Cerialis dubbed the 14th Legion *"Domitores Britannicae"* (Conquerors of the Britons) after their exertions at Camulodunum in 61.[258] The 20th were engaged in holding the Antonine Wall later, and bore the word *"Victrix"* on their standards after recovery of the fortress, a possible reference to the feud which arose relative to the statue of Victoria - the Victrix - and the Temple of Claudius. Camulodunum is one of the outstanding clues to Britain's history under the Romans.

Let us not overlook, moreover, in coming to a final understanding of these activities, that, as Edinburgh was the real and existing Jerusalem of that period, the furious anger and indignation of the people is entirely in accordance with their character and excitement when there was any question over the statue representing the goddess of Victory, to say nothing of the attempt to force them to worship Claudius as a god. As the Caledonians and Highlanders worshipped Apollo and Hermes and probably other Olympian deities it would not excite them to such a degree, but since the Silures and Jews were one and the same, the turmoil and massacre could be understood.

At the time when this uprising reached its greatest height in 61, there seemed to the Britons a possible chance of throwing the Romans out altogether. When Suetonius, after wasting valuable time, was advancing by forced marches, the Silures and their allies may have thought they could hold Camulodunum against him. Cerialis had been routed. Suetonius, approaching, had with him the 14th Legion and the veterans of the 20th as well as other auxiliaries.[259] There can be no doubt as to the site, vestiges of which survive at Falkirk, where the River Carron washes its eastern flank, one of the most important remains of the vicissitudes of early Britain. This being proven, we may wash our hands of the supposed arena of all this activity in the south and east of what is now England, and

257 Tacitus *Annals*, XIV, 34-7.
258 Tacitus, *Histories*, II, 11. V, 16.
259 Tacitus, *Annals*, XIV, 34.

perhaps intelligent students will have the courage to revise their estimates of these events which throw a lurid light on Britain's past, a past which someone was desirous of concealing by tampering with the original work of Tacitus. On the other hand, we can reconstruct true events from the surrounding topography.

We may visualise the magnitude of the struggle at the time, centred around the borders of the Forth and Clyde, where Boadicaea had gathered together a large army of Iceni. Was Trinovantum the fortress city which Suetonius abandoned when he decided to await a more favourable opportunity? Moreover, as "Londinium" could not have had anything to do with this warfare, may we not interpret it as another interpolation by a scribe at a later date? In like manner we may solve the mystery of Verulamium's location, because the Cattuelani (or Catyeuchlani), placed in Lincolnshire by modern writers, have left no evidence or sign whatever of this. On the other hand, we can place them with some confidence in Fife-shire, their neighbours to the south being the Cornabii, where we find the name *Abercorn* to this day. The Catuellani beyond possessed two towns noted by Ptolemy - Salenae and Urolanion.[260] We find the Saline Hills and Saline in Fife, and Urolanion corresponds with the Veromo of Ravennas, the ancient city of Dunfermline, once the Scottish capital. Therefore, on this evidence, the struggle had nothing whatever to do with Eastern England except for the Iceni who moved north to ally themselves with the Britons fighting Rome.

Having thus identified Camulodunum I must now turn to Caerleon, the capital of the Silures, who, as we have seen, were really in the van of the never-ending struggle in the north. The name "Caerleon" signifies the "city of the Lion", but the lion was never a symbol of the Welsh. The dragon is the Welsh insignia, likewise the daffodil, but never the lion which was, as all are aware, the Scottish emblem (as also of Norway). It was the most ancient emblem of the Cassi, Catti, Cad or Gad tribe, and gives an indication of origin we cannot

260 Whatmore, *Insulae Britannicae*. Urolamion or Verulamion are merely variations of Verulamium, the one Greek, the other Roman.

ignore.[261] There is also another strong objection to the alleged site of the City of the Legions, as it was frequently described, for Caerleon was thus situated in the centre of long and continuous uprisings and disturbances which compelled strong military forces to be stationed amongst them, hence the reference to "Legions". This would not apply to Wales on the farther side of the Severn.

Indications in fact point to its definite location in the north. The Emperor Severus divided the island into two parts, *Superior* (Upper) and *Inferior* (Lower), and we learn from Dion that the 2nd and 20th Legions were placed in Upper Britain, the 2nd stationed at Caerleon, the 20th at Chester. Canon Raine considers that the boundary line lay between the Humber and the Mersey,[262] a time-honoured division for it seems to have been the line of demarcation in the time of Belinus and Brennius. Thus we must seek Caerleon elsewhere than in Wales, and beyond Chester. Thomas Gale, the famous antiquarian of the 17th century, writing of Ermine Street (the Great North Road) and its antiquities, states that the street that leads from London to Caerleon "was called Hermin Street, the name being of Mercury, formerly Hermes, the god who was concerned with roads over which he presided".[263] It passed through Catterick (Yorkshire), where was a shrine to the god of the roads, to Corstopitum (Corbridge, on the Tyne, in present-day Northumberland), and, passing over the Tyne Wall at the Devil's Causeway, crossed the Cheviots into Roxburgh-shire, the original Ottadini country. *Thence it arrived where Edinburgh now stands.* Henry of Huntingdon also states that Ermine Street ran from North to South.[264]

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261 Waddell *Phoenician Origins etc*. He demonstrates clearly that the Cassi, Catti or Gad, all variants of the great aboriginal ruling race or clan, were "the people of the Cat", namely the Lion, their national emblem. They originated from the Shetland-Orkney Isles, and Northern Scotland. Moses selected Gad above all the other tribes for his praise in Deuteronomy 33:20, 22: "He dwelleth as a Lion, and teareth the arm with the crown of the head," indicating the heraldic Lion *rampant* with right forearm upraised. He characterises Dan and Judah as "the Lion's whelps," younger branches of the Old Lion. The Caledonian and Norse use the same emblem as does Shetland. Denmark and Edinburgh answer to the "whelps".

262 Raine, *York*, p 13.

263 Whatmore, *Insulae Britannicae*.

264 *Ibid*, p 148.

Thus may we establish where Caerleon really stood.
It was the CITY OF THE LION - the Lion of Judah!
It was Jerusalem, a name forbidden after AD 136.

Iter XII of Antonius from Moridunum to Uroconium (or Viroconium), in the Cornavii country, lists it as "Isca. Leg II Augusta" and in the Same itinerary are such names as Bovium (also Bullium, Bulli being the name of an Illyrian town), Gorbannium (Govan), Magnis (Bar Hill), and Uriconium (the modern Aber-corn, north of Edinburgh), all pointing to the one direction in the region of the Roman Wall across the Isthmus. "Isca Leg II Augusta" was the august city on the River Esk (the Roman Isca).[265] Ravennas also describes it as "Isca Augusta", and mentions it in connection with Unno, or Hinnom, the chalky area, identified with Falkirk, from the Greek word φαλος, white. Ravennas places Bannia (Croy Hill, on the Wall) next to Isca Augusta. That these pointed to Edinburgh is unmistakable.

The deliberate destruction of Jerusalem by Hadrian in AD 136 has to be borne in mind. We possess a vivid description of 7th century Caerleon by Geraldus Cambrensis, who speaks of its remains and former magnificence. He mentions splendid palaces with golden roofs, its Temple ruins, and the ruins of a gigantic tower, probably a reference to he Tower of Antonia, erected by Herod the Great to protect the Temple, and thrown down or left collapsed at the foot of the Hill of Moriah where it had stood. He mentions a theatre, a vaulted tower, and aqueducts. The Castle, he states, also lay in a ruined condition.

These references are easily accountable in relation to Jerusalem, with its Temple overthrown, its great adjoining tower in ruins, its castle destroyed, its former aqueducts, for water supply, for which Jerusalem was famed, and the remains of previous magnificence and splendid palaces, all accord with the City of the Lion, where Edinburgh stands today, but in no possible manner can it be associated with the insignificant site, position, or antiquarian

265 Legion II, so proudly connected with Caerleon, was Vespasian's own legion, closely involved in the capture of Jerusalem.

remains of the supposed Caerleon, near Cardiff, which in no respect matches the description of Geraldus. Mainly occupied by fields and orchards there exists a mound, 30 square feet at its base, and only 30 feet in height, said to have been originally a watch-tower. In what is claimed as the Round Table Field of King Arthur are the remains of a small Roman amphitheatre. The walls here are 12 feet in thickness. There are also the remains of a castle or fort overlooking the River Usk. It is a poor substitute and covers a small acreage. It was doubtless a Roman station, but never the great Caerleon.

Geraldus also speaks of Caerleon being built (or rebuilt) by Roman Princes and adorned with stately edifices. He specially mentions the baths; *subterranean buildings* within and without the walls; the aqueducts and stoves which diffused their warmth through imperceptible pores … but not a vestige of any such luxuries or works has ever been discovered at the so-called Caerleon, and not so much as a foundation of walls or of subterranean buildings. All these remains of a great city, with a large population, as was Jerusalem, and immense wealth which the Romans so greatly envied, apply to Edinburgh but are entirely alien to this small military camp and provincial township in South Wales.

What, moreover, of Caerleon's cathedral church and its bishop or archbishop? Here is surely a matter for inquiry. As mentioned previously, Pope Sylvester I, at the behest of Constantine, summoned three British prelates to the Council of Arles in 314, namely York, London and Caerleon - Canterbury was far later - showing thereby recognition of three most important British cities which could claim bishoprics. Would there be a bishopric without a church? That such churches existed in York and London is well known, but the remains of Caerleon in Wales show no such foundation, unaccountable had such existed. In addition, only a few miles away stands Llandaff Cathedral which claims to be the first Christian church in Wales, and if the Principality were entitled to a bishopric in 314, its proper site would have been Llandaff.

What of Edinburgh? Its history admittedly is very veiled in the first few centuries after Christ. It became Christian evidently before the reign of Constantine or its bishop would not have been cited to Arles. St Giles' Cathedral, Edinburgh, was erected, as I sought to prove in my second volume, on the former site of the original Temple of Herod, as, indeed, is exactly where the earliest Christians sought to erect their church, namely on the site of a former pagan *fane.* St Giles' is undoubtedly one of the oldest existing edifices in Edinburgh, for archaeologists agree that from the earliest known times a church stood on the present site. It was largely destroyed by Richard II of England, who left it almost a ruin when he burnt most of the ancient city, but it was restored shortly after. It is, be it noted, the church of the Most Noble the Knights of the Thistle; as to which, be it recalled, *the thistle was another of Jerusalem's emblems*, and is borne on her coins.

In view of the evidence produced, the Silures were definitely in this region, and we have convincing proof that Caerleon was the early Edinburgh, formerly *Jerusalem* - a name forbidden by Hadrian when he expelled the Jews from that city and area. As also will be shown shortly, after Jerusalem had been largely destroyed by Hadrian in 136, which was a century and three-quarters before the Council of Arles, there was ample time for the original Jerusalem to have become Christian, as was in fact the case. It can be well understood that the new Pope - and presumably, in view of his Romanising policy, also Constantine, who mattered greatly - was anxious to obtain the homage of the church in the former Jerusalem (by then named Caerleon), although whether that prelate attended the council is not found on record.

It appears accordingly, as it has been the endeavour to show by the masses of evidence so far brought to bear on the subject, that the wars of the Romans against the Britons were with few exceptions waged in the north - in those regions anciently a part of Greece, where we trace the first Trojans - and were against Caledonian, Pict and Scot, with the Attacotti a menace in Dumbartonshire, and the Illyrians or Silurians adjoining them in the neighbouring Lothians.

This demands some explanatory reference to the invasions of 55-54 BC by Caesar, who took up the cause of Mandubratius of Trinovantum, whose father the King had been slain by Cassibelaun. Caesar's marches from where he supposedly landed in Kent have always been confused and contradictory. Trinovantum, as shown, lay in the north. His aim was to defeat Cassibelaun, the leading Caledonian or Pictish monarch, and thus to bring Scotland to heel. If, as Tacitus states, Caesar were the first invader of "Britain", the problem arises as to what the Roman historian actually intended by the name of Britain. If he included the territories in the south, how is it that Lucan, referring to Caesar's "disordered retreat", uses the words in sarcastic vein, "the agitated wave disappoints the Caledonian Britons"? (*Unda Caledonios fallit turbata.*)[266] What explanation again can be given of the words of Sidonius Apollinaris, who writes, "Caesar bore his victorious standards even among the *Caledonian* Britons and routed the Scot, Saxon and Pict."[267] Surely Sidonius, a writer of distinction, was not frivolously romancing when he, like Lucan, connects Caesar with Scotland. Hector Boece, in the early 16th century, in **Historiae Scotorum**, wrote thus of Caesar:
"It is said in our vulgar (public) chronicles that Julius Caesar came to the Callander Wood and kest down Camelon, the Principal city of the Picts after the same was rendered to him; whilst he left behind him, not far from Carron, a round house of square stones, twenty four cubits broad, to be a memory of his coming to the place."[268]

Boethius (Hector Boece) however, adds albeit unwillingly that as no other "famed authors" mention Caesar's war with the Picts and Scots, he will let it pass; but the round house of Julius, without windows above, like the ancient Roman temples, was also said to have been built by Vespasian for Claudius and was cut down by Edward I. It seems to relate to the temple erected at Camulodunum.

When we consider the description of the Britons as contained in Caesar's **Gallic War**, it must be said that it applied far more to the

266 Lucan, *Pharsalia*, VI, 68.
267 Sidoius Apollinaris, *Letters.*
268 Boece *Hist Scot*, I, 4.

Northern Britons than to those in the south. They produced, he says, a great number of cattle and lived mostly on milk and flesh, and wore clothes made of skins. He stresses that they stained their bodies blue with woad, or, as Silenus remarks of the north, tattooed themselves with the figures of animals, which was why the Caledonians were called Picts - from *picti:* painted ones. Caesar also expressly mentions that ten or twelve men shared wives in common, notably a Caledonian custom.[269] Not Caesar alone, but Diodorus, Strabo, Mela, and Silenus, as well as Tacitus, all appear to have had Scotland solely in mind when they mentioned the Britons. Caesar's description of his first landing where high hills ran up to the water's edge scarcely applies to the coast of Kent, mainly flat, where he is supposed to have landed.

In his campaign against Cassibelaun, with the capture of Trinovantum his main objective, could only have related to the region of Stirling, so important a centre if the invader wished to capture those parts. The south had been mastered long before and this explains how Pompey could have marched through York to Edinburgh, known by their Biblical names, without appearing to relate in any way to Britain. As a matter of fact the Bible, supported by Josephus, regarded as a history - discounting the dogma of the Jewish Rabbis which leads most students astray - gives us largely the history of Britain from the earliest times to the period of the Babylonian Captivity. Josephus takes us to AD 70.

269 *Bell Gall*, V, 14.

CHAPTER TEN

THE TRUE JERUSALEM AND THE FALSE

"The Jerusalem of modern times is not the city of the Scriptures.
Mount Calvary, now nearly in the centre of the city,
was without the walls at the time of the Crucifixion,
and the greater part of Mount Sion,
which is now without, was
within the ancient city.
The holy places are for the most part
the fanciful dreams of monkish enthusiasts
to increase the veneration of the pilgrims."
Rev J P Lawson

It is a curious fact that after the crushing defeat of the Jews in AD 70 by Titus, as a province under the aegis of Rome, there is little or nothing of outstanding importance to relate of Britain for the next fifty years. It does not signify, however, that in the absence of Roman reports everything was beautifully peaceful.

From 83 onwards, Agricola, with a considerable and well-appointed army, as well as a Roman fleet, pushed his conquests northwards, and in 84 he gained a great victory over the Caledonians, led by their chieftain Galgacus, who in a rousing speech to his forces, including many charioteers, emphasised the greed of the Romans and how defeated opponents were made slaves. Despite Agricola's victory, his conquests were not destined to be permanent. Except that the Brigantes caused occasional trouble, the dogs of war were apparently sleeping. Yet trouble on a big scale was brewing.

About 120-1, Hadrian (117-138), one of the most popular and efficient of Roman Emperors, visited Britain, "adjusting many things there", says Spartianus, his biographer. What he was "adjusting" was "to erect a wall" (*murum … primus duxit*), "eighty

miles long, to separate the barbarians from the Romans".[270] It may be inferred that Hadrian personally inspected the site of the wall or barrier when completed. Spartianus preserves some verses sent to the Emperor by the poet Florus, in which he says:

"I wish not to be Caesar
To walk through the Britons,
To endure Scythian frosts."[271]

Poetic licence, it is true, might use such a term as "Scythian frosts" without necessarily imlpying Caesar's visit to Scotland, but it would scarcely include the imaginary building of a wall eighty miles in length. Where was this wall? The Roman Wall between Tynemouth and the Solway Firth is wrongly called Hadrian's Wall to this day, for as Whatmore points out, the Tyne Wall was not erected before the reign of the Emperor Severus in the 3rd century AD, although certain forts may have been raised earlier. In any case, its length is only 68 miles, twelve miles short of that mentioned by Spartianus, and twelve miles of wall are not to be ignored. The Wall of Severus is not, moreover, mentioned in any Roman record before the **Notitia**, *circa* 400. The other Wall, the Antonine or Graham's Dyke, is 32 miles overall, and that was only reconstructed in the reign of Antonius Pius, Hadrian's successor. Thus we must search elsewhere.

Whatmore, in his **Insulae Britannicae**, appears to have solved the mystery of the third wall which he identifies with the Catrail, a lengthy earthwork which survives in places immediately across the Border from the junction of the rivers Liddell and Esk, and thence northward in the direction of the Forth, possibly to Kinneil (Pont Aelii). Whatmore proposes its start from Leith, the port of Edinburgh, and estimates its overall length at about 80 miles.[272] Whether it began at Leith, or as some think at Kinneil, it explains Hadrian's Wall in more ways than one. The Gadeni are placed by

270 Spartianus, *Hadrianus*, 51.
271 *Ibid.* Hadrian penned a verse to Florus in return, saying, "I wish not to be Florus, to walk taverns … to endure biting gnats."
272 Whatmore, *Insulae Britannicae*.

Ptolemy as occupying just that area, and the name Cat-rail survives as a variation of Gad. Whether it commenced at Kinneil or Leith it must have bounded the ancient city and it descended southwards along the Gala Water to Galashiels, Selkirk, and Hawick, to end on the confines of Dumfries and Cumberland. The intention was evidently to pin the bellicose Silures or Jews behind the barrier. Whatmore, however, does not appear to have had the slightest idea that the unrest which caused Hadrian in 120-121 to rail off the Silures, was concerned with the *Jews of Jerusalem*.

This Catrail or trench, about 20 feet wide, and now only about three or four feet in height, has the excavated earth piled on the slopes on which it abuts. It starts from Borthwick Water at its southern end, goes northwards *via* Galashiels, where clear traces of the rail survive, as also at Selkirk. The name “rail” suggests a barrier to the “Cat” or “Gad” tribe, the name preserved at Jedburgh (Gad), Gade River, Cadrum Barn, Gademun, and Cat Castle, Stonehouse. Waddell describes it as an earthwork rampart and trench or ditch, extending from near the Pentland Hills to the Cheviots, separating Berwick from Strathclyde, but he does not venture any opinion as to why this was carried out. It yet mystifies archaeologists. The answer may be sought in Spartian's report: “to divide the barbarians from the Romans.” The use of the name “Gad” suggests that the Silures were supported by Scottish tribes across the Isthmus.

There can be little doubt that Hadrian for many years was harassed by increasing opposition from the Jews and their allies. Gibbon writes on this aspect of the period in question:
“From the reign of Nero to that of Antonius Pius, the Jews discovered a fierce impatience with the dominion of Rome which repeatedly broke out in the most furious massacres and insurrections. The enthusiasm of the Jews was supported by the opinion that it was unlawful for them to pay taxes to an idolatrous master, and that a conquering Messiah would soon arise, destined to break their fetters, and to invest the favourites of heaven with the empire of the earth. It was by announcing himself as their long-

expected deliverer and by calling on all the descendants of Abraham to assert the hope of Israel, that the famous Bar Chochebas collected a formidable army with which he resisted during two years the power of the Emperor Hadrian."[273]

SIMON, "SON OF THE STAR"

Reports of these preparations by those Gibbon terms "a race of fanatics" induced Hadrian to settle a Roman colony in Jerusalem and brought the revolt to a head. In 134 the banner of the Messiah was raised with resounding tumult. Portents were seen in the sky and the clouds were anxiously watched for the glory which would deliver them from their persecutors, as had happened before in their

273 Edward Gibbon, *The Decline and Fall of the Roman Empire*, I, 16. Tacitus, in *Histories*, IV, 54, states that in the year 70 a diet of Druids assembled somewhere in Britain and foretold the ultimate empire of the Celts. It was the same year in which Titus besieged and took Jerusalem.

history.[274] Bar Cocheba, "Son of the Star", was acclaimed as the Messiah. Miracles were ascribed to him; flames were seen to issue from his mouth; excited multitudes flocked to his standard and the whole Jewish nation was in violent convulsion. The heights about Jerusalem, the Mount of Olives and others, were fortified. The hysterical enthusiasm with which the Jews flocked to the standard of the impostor shows how easy it was to delude them with his Messianic belief, supported by their priests, or Druids. The chief Rabbi, Akiba, declared that the prophecy of Balaam - "A star shall arise out of Jacob" - was accomplished, publicly anointed Bar Cocheba "King of the Jews" and placed a crown upon his head; after which, he followed him to the field at the head of 24,000 horsemen, in the capacity of his Master of the Horse.[275] Finally, coins were minted bearing the inscription, "*First year of the Redemption*", the reverse adorned with the insignia of the Scottish Thistle for luck!

BAR KOCHBA SHEKEL/TETRADRACHM.
Temple with rising star. "Shimon". Thistle. "To the freedom of Jerusalem"

For two years the indomitable Jews held the Romans at bay by means of guerilla warfare. Finally, they were besieged at Bathars, a strongly fortified position on a mountain not far from Jerusalem, and utterly defeated. According to Dion, in this terrible war 580,000 Jews were cut off by the sword, besides an infinite number in addition who perished by famine, disease, or fire.[276] Bathars, the site

274 *Britain - The Key to World History*. Hezekiah, the first Messiah, "the righteous king", was so regarded because in his reign the invading Goths, or Gog and Magog, were destroyed by a "blast".
275 W T Doane, *Bible Myths* (RESONANCE BW).
276 *His Rom,* Gibbon, I, 15.

of this disaster, searched for in vain in the Palestine of today, may be identified with some confidence as the Knock, a once strongly fortified camp, towering 1007 feet in height at Bathgate, 19 miles from Edinburgh.

Jerusalem, as a city, suffered the extreme penalty, again to quote Gibbon:
"The Romans, exasperated by the Jews' repeated rebellions, exercised the rights of victory with unusual vigour. The Emperor founded under the name of Aelia Capitolina a new city, to which he gave the privileges of a colony; and denouncing the severest penalties against any of the Jewish people who should dare to approach its precincts, he fixed a vigilant garrison of a Roman cohort to enforce the execution of his orders."[277]

In the **Story of the Nations** series, Hosmer describes the aftermath:
"Bar Cocheba, whom many Jews believed to be the Messiah, headed a revolt put down by the Emperor Hadrian. The taking of his stonghold Bathars was the *coup-de-grace.* Palestine was utterly devastated, the land full of graves, the market with slaves; the towns given over to wolves and Hyenas. Even the name of Jerusalem was lost. A pagan city, Aelia Capitolina, rose upon its site. A temple to Jupiter stood upon Mount Zion, about which was gathered a population of Roman veterans, of Greeks, Phoenicians, and Syrians. No Jew could enter the city, under pain of death."[278]

The writer is not entirely correct. That wolves and hyenas prowled about is probably a fiction, and the temple of Herod, on whose site was erected one to Jupiter, was not on Mount Zion, which was the citadel, but on Mount Moriah. What happened in reality was that Hadrian caused the Temple to be razed to the ground; the Tower of Antonia, built by Herod, adjoining the Temple, was also thrown down in a heap; the Palace or Castle on the adjoining hill was largely destroyed, and the city walls were demolished. The very name of Jerusalem became taboo, and it was named Aelia

277 *His Rom,* Gibbon, I, 15.
278 James K Hosmer, *The Jews*, p 133.

Capitolina after Aelius, the first name of Hadrian, but as such it did not survive - yet it may still be traced in Kinneil (*ceann*, *can* or *kin*, a head, or point) Eil (*Aelia*), by Bo'ness, originally Pont Aelii, at the extremity of the Antonine Wall, the boundary in the north of Hadrian's new city. Jews were forbidden to enter the city or approach it, and those who did were condemned to death, except for one day yearly when they might view it from the extremity of the Mount of Olives - King Arthur's Seat.

Only one way lay open for Jews to dwell in the former "Holy City", and that was by the adoption of Christianity. The Nazarenes, a highly religious Jewish sect, adopted the Christian faith, elected Marcus, a Gentile, as their bishop, and at his persuasion the most part of the congregation renounced the Mosaic Law and thereby acquired admission to the new *colonia* of Hadrian.[279] In view of these facts, it may now be realised why Hadrian, after this final dangerous rebellion against Roman domination, which was suppressed with difficulty, erected a "rail", or barrier, to prevent the Jews from returning to their former capital.

The action of the Emperor has been stigmatised by writers as harsh, but the Roman viewpoint deserves consideration. For some 200 years, the suzerain power had experienced periodic uprisings with these intractable people who firmly believed themselves to be the "chosen race", superior to all others, according to their prophet Moses. The Romans were extremely tolerant to all religions before they adopted Christianity, and if the Jews placed faith in their Jehovah they did not interfere. On the other hand, when they refused to pay their tribute or taxes because their religion forbade recognition of any Gentile ruler, the Romans regarded it as akin to anarchy, so they eliminated them as a nation and expelled them from their sacred city.

As we have seen, the Jews had been subversive to Roman power as far back as the reign of Herod the Great, who had to maintain a

279 Eusebius, *Ecclesiastical History*, I, 3, 5.

difficult equilibrium by keeping in with Rome in the time of Augustus and also maintaining his prestige with his Jewish subjects. The building of his temple was to curry favour with his subjects but he alienated them by adorning its eastern façade with an enormous golden eagle - the insignia of Rome. This aroused violent hostility among the priests, and others. As suggested earlier, Herod's building of Caesarea at such expense for Augustus was his method of compromise to avoid a critical situation.

The Jews, in Hadrian's reign, made long and secret preparations to finally expel the Romans. Hadrian must have been aware of this, for he had evidently visited the region himself. Dion Cassius tells us that in the year 131 Julius Severus, the Emperor's leading general, was given the command to defeat the Jews.[280] Historians, quite misled, imagine that he was recalled from Britain at this crucial period, and sent against the Jews at the other extremity of the ancient world. Such is a complete error. He had been sent to Britain specially by Hadrian, because of the evident growing unrest and preparation for war by the Jews. Hadrian himself is known to have visited Eboracum or Ceasarea on at least one occasion, possibly more. Ptolemy, who completed his **Description of Britain** *circa* 140, shortly after the war in Hadrian's time, gives the name *Gadeni* to the region of Edinburgh but omits the mention of any city or town in it; a most unusual omission on his part.

Whatmore, however, culls something about its name, without suspecting the inner significance. In the **Triads** of the 6th century, he says, "*Cynon mab Clydno Eiddyn*" (Cynon, son of Clydno of Edinburgh) was slain at the Battle of Cattraeth (Catterick). The victor, King Ida, the Saxon, joined "Dinguath" (*Dinas*, city, *Guath* or *Gad*), to Bernicia (Northumberland). In 685, Brudei, King of the Picts, expelled the Saxons from "*Gueithlin Garan*" or "*Guidi-ail-Guarth*", which city the Venerable Bede called "city *Giudi*".[281] Furthermore, Penda, King of Mercia, lay at the "city of Judeu"

280 Dio Cassius, LXIX, 13.
281 Whatmore, *Insulae Britannicae*.

before the Battle of Gai Campi, the same city, which Ravennas terms "*Ejudensca*" in the 3rd century, a combination of Juden and Esk or Isca, the river of Edinburgh.[282] In the 4th century when Vortigern, a usurper, ruled in these parts, he is described by Geoffrey of Monmouth as "Earl of the Gewissi" (Jews). He involved himself in a war with the Picts and the people of Albany, and in dire straits appealed to the "Angles" of Scandinavian descent to aid him. In 449, Hengist and Horsa crossed the sea in their long ships and began the series of invasions from Danish sources. Hengist helped Vortigern to defeat the Picts on the other side of the Vallum or Wall, and the "Gewissi" nobles gave him the land for the Castle of "Kaercorrie", which appears to refer to Castle Cary, an important sector of the Wall, and a powerful fortress. This is much more the likely site of Hengist's castle than the supposed one at Doncaster.

All these names - Gad, Giudi or Guidi, Juden, Ejudensca, and Gewissi - appear as memories of Edinburgh's original name, as a variation of Caerleon, the City of the Lion. Nor should we omit to recall the classic references which placed the city of Jerusalem in Illyria. As was examined in my previous volume, Ab'Ram (Abraham) and Lot, who migrated south from Ur-of-the-Chaldees with their Hebrew followers, were identical with the Classic Cadmus and Cilix, who went from Samothrace to Hebron, or under its Greek name, Cadmeian Thebes, the first city of the Hebrews in the south. The day came when these Israelites were driven out of the land of Canaan, migrated to the city of the Jebusites (which they accorded the name of Jerusalem), and captured it.[283] The Greek legend told that the Cadmeians, expelled from their country of Thebes (the Biblical Hebron), settled among the "Encheles in Illyria".[284] This tradition supports a Greek myth whereby Cadmus, crushed by the doom inflicted upon his city of Thebes, retired among the Encheles or Encheleans of Illyria, where his son Illyrius was born. The name Illyrius occurs in another myth in which the

282 Ravennas, *Chorographia.*
283 *Britain - The Key to World History* (RESONANCE BW).
284 Herodotus, V, 61. Similarly the Israelites were expelled from Hebron (Avebury), in the seventh year of David's reign.

Cyclops Polyphemus had three sons by Galatea (otherwise Rhea-Cybele, consort of the Deity Cronos), who were named Celtus, Gallus and, the youngest, Illyrius. Polyphemus here seems to be a synonym for Ab'Ram or Cadmus, who otherwise appears as Galatis to the goddess Galatea. More simply put, the Cadmeians regarded Ab'Ram or Cadmus as their patriarch, the founder of the Celtic or Gallic nation, and later that of Illyria, who were the Jews.

Follow this to its logical conclusion. If Illyrius, born in Illyria, were the later-born son of Cadmus - or of his race and blood, for such legends must not be interpreted too literally - and if Cadmus were Ab'Ram, the implication is that there arose the later kingdom of Judaea, and that another name for them, that is Illyrius (Illyrians), is simply a Greek variation of Siluria or Silurians. It has been seen, moreover, that adjoining the Edinburgh region lay the original Epirus, and that Illyria, placed in conjunction with Albania or Albany is correct historically and geographically, and hence that, as with other ancient sites and place-names, we have been misled. The Silures, although mainly concentrated in the regions about Edinburgh, were also prominent in Wales, the Midlands, Wiltshire, Somerset and Cornwall, for in those parts dwelt the Galileans and Idumeans or Edomites. As Tacitus says, the Silures, from their coloured faces and plaited hair, were supposed to have sprung from a colony of the ancient Iberi - otherwise Hebrews.

The original Illyria is alluded to, albeit vaguely, in a few passages that assist to establish its position. Pausanias, who describes how the Illyrians defeated the people of the Epirus, avers that "red water, red as blood, may be seen *in the land of the Hebrews near the city of Joppa.*"[285] **St Paul's Epistle to the Romans** states, "From Jerusalem and *round about into Illyricum* I have preached the Gospel of Christ." (**Romans 15: 19**) Unless the two were closely connected, his allusion is meaningless. There can be little doubt that the Apostle was prominent in spreading the Gospel from Edinburgh and its surrounding regions. An ancient MS in the Bodleian Library, previously mentioned, is said to contain

285 Pausanias, *Periegesis*, IV, 35, 5-9.

letters between Paul and Seneca, relating to the former's residence in Siluria, which may be translated to Edinburgh.[286]

All the foregoing evidence both as to site and place-names directs an unerring finger to Edinburgh. One further sidelight on its geographical position is worth consideration. When the Jews returned after the captivity in Babylon to Jerusalem, by permission of Cyrus, and began to erect Zerubbabel's Temple and the city walls, the Samaritans and others who had suffered under Judaean tyranny in the past, complained to Artaxerxes (Cambyses) and asked that the old records should be searched, when it would be proved to have been a seditious city, and if rebuilt "thou shalt have no portion *this side of the river.*" The King of Persia had the search made, and in consequence stopped all building. He sent word:
"It is found that this city of old time hath made insurrections against Kings … there have been mighty Kings also over Jerusalem, which ruled over all countries *beyond the river*, and toll, tribute and custom was paid unto them." (**Ezra 4: 16, 19-20**) A further indication of the "River" Perath (Euphrates) is given in the plea of Nehemiah (then in Suza), to the King of Persia, when he asked, "If it please the King, let letters be given me to the governors beyond the River, that they may convey me over until I come into Judah." (**Nehemiah 2: 7**) Such a request indicates something very different to the mere ferrying of a visitor across a river, even if a broad one. It suggests not only totally different conditions on the other side, but that a voyage across this "river" had to be arranged. In other words, it was a sea, a strait or gulf, for which the word "river" was applied, as pointed out earlier. It is described in the **Book of Judith** as "the great strait of Judaea". (**3: 9**)

This apparent fact needed little stressing. All that need be said is that all such references are alien to the river in the Middle East termed Euphrates, which lies some 650 miles east of Jerusalem across the Arabian desert. Yet, as the texts show, Jerusalem lay on or near the sea. Solomon, we recall, reigned over all the kings

286 *Britain - The Key to World History* (RESONANCE BW).

from Perath to the land of the Philistines, to the border of Egypt. (**II Chronicles 9: 26**)[287] He was one of the "mighty Kings" to whom Artaxerxes probably referred.

To return, however, to the period of 132-6; in the reign of Hadrian, Jerusalem was no longer permitted to continue under its former regime. Its name was changed and it was forgotten, and thus it continued for over two centuries. Its very site and history had passed from men's minds as such; perhaps not so surprising, considering that no literature or history on the subject existed. But if we glance at the other side of the picture, namely that Caerleon, the City of the Lion, had come to the fore as one of the three important cities which at the time of the Council of Arles had possessed fifteen bishops after Marcus, the first to occupy the episcopal bench, it clarifies much.

Nevertheless some parts of the reconstructed city must have for long lain in ruins (as described in the 7th century by Geraldus Cambrensis), and from all that is known of the stern, unbending character of the Edinburgh citizens throughout their history, they took their religion very bitterly, like some nauseous drug, essential but unpleasant and leaving dour effects. They became Christians of the Essene or Nazarene persuasion, a severe faith based on the Mosaic cult rather than the Roman church which later leaned heavily to the Pauline doctrine. It was a characteristic which it might justly be claimed led far later to the violence shown to Queen Mary Stuart and to the savage bigotry of the Covenanters, who indeed might well be considered as chips off the old block with their fanatical destruction of all on which they could set eyes as idolatrous, while John Knox himself was a second Jeremiah.

Edinburgh seems to have borne as many names as York through the ages - originally Jerusalem or Mount Agnedh, then Aelia, subsequently Caerleon, and finally Edin (or Odin, otherwise Moses). How it acquired

287 Jeremiah (13:4-7) also refers to Perath as a body of sea water with a shore of rocks within easy access of Jerusalem.

the latter name has never been satisfactorily resolved, but the Norsemen in early days called it "Hedin's Eyio", which may be interpreted as the "Eye of Odin". Traditionally the Scandinavians believed that the Eye of Odin, as expressed in the **Edda**, roamed over the whole world and saw all things. And his two ravens, *Hugin* (mind) and *Munin* (Memory), sat on his shoulders every eve and whispered in his ears the world's tidings and events. In my previous work I endeavoured to show that Odin was the same teacher or leader as Moses, which is confirmed in many directions,[288] and in Odin's never-closing "Eye" - the city of the Jews - which had so determinedly worshipped that remarkable man's nebulous deity Jehovah, was, one might say, "the Apple of his Eye", Odin's city. This view is necessarily conjectural, but it explains the name whereby Odin's or Moses' city was so termed the "Eye of Odin". In any case, its antiquity was profound, and hence we find Gildas, the monkish historian (son of the King of Dumbarton or Alcluth), describing it as "*Kaer Eden*", *civitate antiquissima, a most ancient state.*

Whatever the actual relationship of Constantine the Great with Britain - his father Constantius died in York in 306 when preparing for a new expedition against the Britons of the north - he would be acquainted with the growth of Christianity in Britain and would not have been totally ignorant of the past history of Caerleon, as Edinburgh was evidently known in his lifetime. His mother, according to British traditions, was a British princess, daughter of King Coel, of Colchester, and Constantine was at least partly brought up in Britain. He was certainly in York when his father died, and two years later made a claim to a share of the Empire, received the title of Augustus, and became Master of the countries beyond the Alps, including, of course, the British Isles. Four years later he defeated his rival, Maxentius, who was drowned in the Tiber. It was in this campaign that Constantine was said to have recognised Christianity as his faith, and to have gained victory under the sign of the Cross.

Subsequently he became sole dictator of the Roman Empire, and for reasons known to himself caused Jerusalem to be "discovered" with other alleged Biblical sites in the present Israel. It is incredible that this

288 *Britain - The Key to World History* (RESONANCE BW).

great Emperor, with his background, could be unaware of Jerusalem's past history and of its obliteration by Hadrian. If he had strong reasons for wishing to transfer the early sites of Christianity to the Near East, making Constantinople the centre of his Empire, there was little opposition to fear from any quarter, especially when a most drastic censorship was placed on any writings which may be inconvenient. He was thus able, with coadjutors, to dump it down in the Near East; although it probably never entered his head that his act of deception would successfully fool the world for a period of over 1,600 years.

The fact remains that, for over two centuries, while Christianity steadily increased in numbers in the north, Jerusalem itself became completely forgotten, so much so as an incident reveals that, when a martyr in Diocletian's reign said that he came from Jerusalem, its name was unrecognised, and that was only some seventy years after its destruction… Human memories of events are short, in most instances, regarding the past, and especially was this so when books or writings were scarce, and few could read. *History could only be preserved in the form of a myth or a legend.* How long Constantine took in making his preparations to waft Jerusalem and the Holy Land from their true sites to the parts situated so conveniently for his new capital Constantinople is not known, but in 326 he despatched his mother, the Empress Helena, on a mission to the new Jerusalem to discover the "sacred sites".

Helena (by that time an aged woman) was an ardent Christian. Her son supplied her with ample funds, and history records that high ecclesiastical personages had been advised to escort her and assist her to "discover" the exact spots where Jesus had been born, crucified and buried. Her especial task was to find the true Cross. On the authority of St Cyril, who was present, this actual cross was unearthed at "Mount Calvary", lying deep in the soil, along with two others identified as those of the malefactors crucified at the same time as Christ. It certainly needs consummate faith to accept these miraculous finds.

According to Eusebius, Ambrose, Crysostom and other ecclesiastics of the period, Helena divined the spot thus miraculously and discovered the Holy Sepulchre, also the inscription which had been

affixed to the Cross of Jesus, and even the actual nails that had pierced his body. The Empress thereupon caused the Church of the Holy Sepulchre to be erected on this sacred spot, and the other two crosses were set up in churches devoted to the Nativity and the Crucifixion.[289] These discoveries followed shortly on the Council of Nicaea in 325, at which Constantine decreed formally that *the Christian religion was in future to be that of the whole Roman Empire, whereby complete doctrinal power was placed in Roman hands.* Many historians have suggested that it was an astute political move on the part of Constantine, for in so doing he deposed the god Mithra, who had been installed as the chief deity by Maximian. Mithra was now deposed and Christ reigned in Heaven in his stead.

As the result of the Empress Helena's pilgrimage, and with stirring accounts of other miraculous happenings, the new Jerusalem began to attract pious Christian pilgrims and before very long, under Imperial patronage, it prospered. Julian in 361, however, became undisputed Master of the Empire and, although brought up as a Christian, he devoted himself to Greek literature and philosophy, abandoned Christianity and avowed himself a follower of Mithra instead.

In 363, just before he was slain in battle against the Persians, he gave the Jews permission to rebuild their Temple, in "Jerusalem". A curious event happened. The foundations had been laid, the building was about to commence, and all was in readiness, when a severe earthquake destroyed all the work thus far completed. The Christians regarded this as the warning hand of the Deity and showed distinct hostility towards further effort on the site, and so it was abandoned.

Justinian in the sixth century was more a lawyer than anything else. He erected, however, a magnificent church dedicated to the Blessed Virgin, and it was claimed that it possessed the original holy vessels from the Jewish Temple, said to have been recovered by Belisarius, his general, who overthrew the Vandals in Africa and the Goths in Italy.

289 Socrates Scholasticus, *Ecclesiastical History*, I, 13.

The subsequent history of this Jerusalem is not at all distinguished. In 614 the Persians took the city by assault and sacked it thoroughly. The churches of Constantine, of Helena, and of Justinian, were gravely damaged. All the wealth obtained from pilgrims was seized and the supposed true Cross taken away into Persia. Again, in 634, the famous Omar became Caliph of the Arabs and captured Jerusalem from the Christians, who, however, were permitted to dwell there. He selected the supposed site of Solomon's Temple for his mosque to Mohammed, as it is at present. Needless to add it was never the site of Solomon's - or Herod's - Temple.

Jerusalem became deserted for a while even by pilgrims except for the few whose fervour and enthusiasm overcame all obstacles, although for their part the Muslims even welcomed them, not because of their faith, but because of their contributions. At the time of the First Crusade in 1099, the city had a wall but only contained three gates, named St Stephen's, David, and Oliphet, although at the time of the destruction of the original Jerusalem, it boasted no fewer than 23 gates and three walls. Thus, through the centuries, the artificial creation of Constantine and his coadjutors continued, its upkeep assisted by Christian pilgrims and the succession of Crusades, where many pious men laid down their lives in the belief that it was to recapture for Christianity the Holy city where the Saviour had lived and died for the sins of mankind.

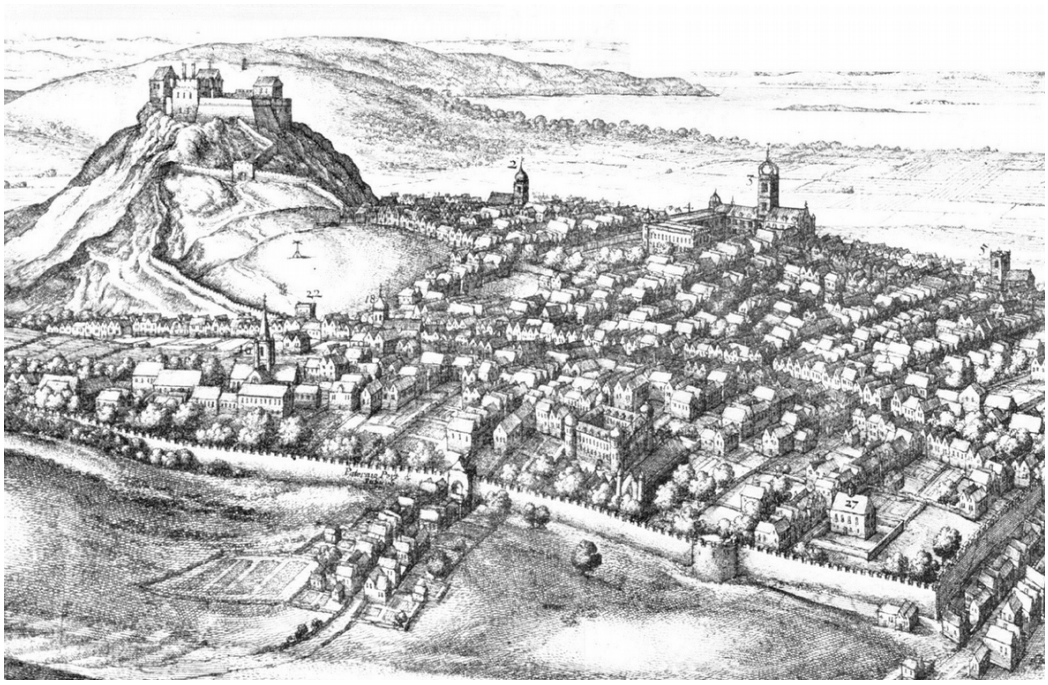
The Crusaders were of course innocent of any knowledge of the deception played on them back in the 4th century. How should they have known? It is doubtful if many of the priests were aware of the facts. Peter the Hermit, for example, who, by his courageous agitation, aroused the conscience of Christendom to the situation. It might be questioned whether even the Popes of a later period were themselves acquainted with this pious fraud. Yet we must recall that Gregory the Great (590-604) not only showed great desire to bring the British Christians into the Roman fold but especially earmarked York and Caerleon as Archbishoprics directly they adopted the Roman form of faith. We remember that in the year 600, St Augustine, then at Canterbury, wrote informing Pope Gregory that

Christianity began in Britain, a letter still recorded, but it evoked no response in the Pontiff's bosom, as might be expected. Possibly, therefore, the Pope knew the true facts and only wanted to have others forget such inconvenient matters. Gregory I was the most powerful of the early popes, more so than even any Roman Emperor, for he controlled the souls as well as the bodies of the civilised world. As the Arch Prelate he lived sumptuously and was said to posses over 1,000 slaves to do his bidding.

Jerusalem was described by Jeremiah as "the perfection of beauty and the jewel of the whole earth." (**Lamentations 2: 15**) It certainly does not apply to the city so-named in the East, which is today much as it was in the past. It is a shabby, shapeless, provincial type of city of narrow streets and filthy bazaars, and possesses no real antiquities other than a few from late Roman times. It is built on a height, and is surrounded by rugged hills, with a stony, forbidding soil. It has had through the centuries no commerce or manufacturers worthy of mention, and no minerals except potash in the Dead Sea. Most of the country is composed of barren limestone mountains, with only a few streams, which mainly dry up in the summer, and with few areas able to grow produce. Jerusalem's port of Jaffa, named after the original Joppa, is a poor harbour and lies 35 miles from the capital, reached over forbidding hills.

From a topographical aspect, the present site of Jerusalem in Israel fails in every single particular to correspond with the famous city so minutely described by Josephus and in only slightly lesser degree by Nehemiah. As far back as 1640, the German traveller Korte, after a careful examination of the principal sites, declared that it failed in every respect to coincide with the Jerusalem of Josephus and the Scriptures. Claims to the tombs of Ab'Ram, Isaac and Jacob, said to be concealed under a mosque in the town of Hebron, are unsupported by a grain of evidence, as also is the so-called Hebron itself, which verily lay not 12 miles from Jerusalem but over 400, as indicated earlier. The rock-cut sepulchres of the kings in the valleys called Jehosaphet and Hinnom are of late Roman age with Greek inscriptions, and the *actual* sepulchres of David, Solomon, Hezekiah

and other of the kings were buried in secret vaults beneath the original city of David or in the Citadel itself (Edinburgh Castle).



SEVENTEENTH CENTURY EDINBURGH, SHOWING THE CASTLE (Hollar)

Mount Calvary, scene of the crucifixion itself, lay in the direction of Mount Hinnom and was some four miles outside the walls, whereas the place selected as the Holy Sepulchre is falsely sited inside the city. Mount Zion, where David built his Palace or Castle and called it the City or Citadel of David, was part of the city, whereas the alleged site is placed outside it. Moreover it was the highest point in the west, facing the Mount of Olives in the east, and from the long rising hill at the foot of the Mount, a straight street led steadily upwards to the Hill (or Mount) Moriah, where stood the Temple. There the hill was broken by a ravine, but it continued as Mount Ophel to Mount Zion itself. Not one of these landmarks can be traced in Israel, and it would, indeed, be difficult to find two sites more utterly at variance.[290]

The real Jerusalem stretched mainly from west (City of David) to east, to the Palace of Lebanon and the Garden of Gethsemane, on the flank of the Mount of Olives. It was a long narrow city with another hill south of the *High* or *Street of God*, and later with Bezetha, the "new

290 Lawson, *Scripture Gazetteer*, II, p 163: "The Jerusalem of modern times is not the city of the Scriptures" *etc,* as quoted at the beginning of the chapter.

city", a suburb on its north, adjoining the pool of Bethesda. The Asiatic Jerusalem is erected on a hill, is square and squat rather than long and narrow, with Mount Zion at its very south instead of in the west where it stood, and the Mount of Olives consisting of four not very high hills whereas the original Mount of Olives dominated Jerusalem as King Arthur's Seat dominates Edinburgh.[291]

Many modern visitors have realised how completely the present so-called Jerusalem fails to correspond with the detailed description given by Josephus in his **Wars of the Jews**, and as he was the Jewish General who opposed Vespasian in 69, when he was taken prisoner, he knew the topography of the city as well as any man. Nothing in the Jerusalem of today can be related to the early Jewish era, and its oldest archaeological remains are only late Roman. Nor does it end there. *Nothing* in the groups of ruins at Petra, Sebaste, Baalbec, Palmyra or Damascus, or among the stone cities of the Haran, is *pre-Roman.*

Both clerics and laymen have expressed doubts regarding the authenticity of Jerusalem and other sites for, although inhabited cities may make many changes, the physical conformation of a region cannot completely transform itself, as in the case of Jerusalem, and adopt an entirely different arrangement throughout. I append a sprightly commentary from the pen of Stephen Graham, a well-known author who happened to be also an Edinburgh man, and who represented the average intelligent outlook on the subject:
"Jerusalem, the earthly, is a pleasure-ground for wealthy sightseers, a place where every stone has been commercialised, either by tourist agencies or greedy monks, where the very candles lit by the pious before the pictures and the shrines are put out the moment they are lit and sold in sheaves to the Jews … The first thought of the true pilgrim on looking at Jerusalem was expressed by a peasant who said to me as we were listening to the shrieking populace at the Holy Sepulchre on Palm Sunday, 'This is not Jerusalem.' Scores of times I overheard such words as 'It's all knavery and the miracle of receiving the holy fire is all a fraud. The monks put a chemical

291 Josephus, *Wars*, V, 5, 1.

powder in a cleft of the stone and when the Sun gets warm enough the powder bursts into flame of its own account like phosphorus. It pays the monks to have the miracle - thousands of roubles are paid to look on it.' … It has been sacked and destroyed as many times as ancient Rome, and ever, over the *debris*, some people built it up again. The sceptical aver that no-one knows exactly where the ancient Jerusalem stood and that localisation and identification of the Holy Places are so much pious fraud … Jerusalem is built high up - the mountains do not stand round about it. At points it is higher than in the centre. There are the four hills (Olivet) but they are not much higher than the rest of the town, as the Calton Hill, Edinburgh, is above Princes Street."[292]

Despite the fact that the modern Jew has only in very rare cases any of the Blood of ancient Judah, the belief persists that Israel is the ancient home of the Jewish people, and the ancient conflict carries on there, by proxy.

292 Stephen Graham, *With the Russian Pilgrims to Jerusalem*, pp 13-5, 57, 105.

CHAPTER ELEVEN

SUPPRESSION

"Scientia non habet inimicum praetor ignorantem."
Francis Bacon

The final issue now requires careful and unbiased consideration based on the evidence which has been produced in the earlier pages, as well as in the two preceding volumes of this trilogy, exhibiting in detail how and why it has been possible for the world to have been led astray for so many centuries in regard to the history and geography of the earlier world as it actually was; which also, in many respects, racially for one, has successfully fooled the world in relation to the past and which, I may suggest, has its repercussions to the present day.

If the British Isles and Northern Europe were the true original centre of civilisation and development, and the main stage of events recorded through the ages until a comparatively late period - that is to say, until the rise of the grasping Roman Empire if not even later - who could have nourished the idea and ambition to mislead the world of his time deliberately by a complete inversion of the truth? And who, inspired with such an intention, could have possessed the power to carry it through?

The inescapable conclusion is that it was deliberate and intentional. It was a carefully conceived stroke of policy by an interested party to transfer the history of the past from the north to the south. It was, moreover, engineered comparatively late, as may be traced in occasional references in classical works of, mainly, Greek writers.
The answer to the question of who could have nurtured such an ambitious project, and with the power and ability to carry it to completion, requires really no answer.

Only one historical figure possessed the power, influence and the motive. The evidence is overwhelming.

Constantine the Great, in his reign the dictator of the entire civilised world, whose ambitious aims and overwhelming power made no task insuperable, according to his determined imperial policy to establish Christianity as the religious faith throughout the Roman dominions. It was no hastily considered act of statecraft, but one to which he devoted his later years, and he showed great patience and tolerance with difficult Christian clerics. In deciding to remove the scenes of Christianity from their true source to the advantage of the Roman Empire, as he conceived it, he was naturally oblivious to such later sciences as archaeology, antiquities, anthropology, history and geography. The greater surprise is, perhaps, less that his power and influence established a false Holy Land in the South under the *aegis* of Rome, but rather that his deception has successfully thrown dust in the eyes of the world to the present time, and will probably continue, for our modern world, which prides itself on having accumulated all knowledge, hugs many illusions to its bosom, and hates to admit its errors."

It is not for me to criticise his motives - to bring about the adoption of Christianity in the then heart of the civilised world. I only present the facts. Whether his policy was to the benefit of Christianity in the end is for others to decide.

To this end, indeed, when he became omnipotent, he devoted his life. The cynic might allege that, had he left aside the question of faith, Christianity in the North might have died out like other faiths.

This remarkable prince, one of the greatest historical figures of all time, beside whom most of the Emperors and Caesars were little more than provincial-minded tyrants, playing for their own hands, rose to the greatest heights mainly by his own genius, and when in his thirties became the one-world autocrat in the true sense of the word, from the Atlantic to the Indian Ocean. He left behind him a

settled and united empire ruled not by tyranny or persecution but by wisdom, and it was only after his death that decay set in, because his successors were unfitted for the immense responsibility, and were incapable of holding their vast empire together.

Constantine was born in 272, the eldest son of Constantius Chlorus, who received the Caesarship of Britain, Gaul and Spain in 292. In 305, when Diocletian abdicated and forced Maximian, his other Augustus, to do likewise, Constantius was elevated to the Imperatorship of the West, and Galerius of the East. He married Flavia Julia Helena in 271, but divorced her in 295 in order to wed Theodora, daughter of Maximian; a political alliance, such being frequently contrived by ruling Romans and others. Although Constantine's origins and upbringing offered him opportunities for high office, he had entirely to thank his own abilities, which raised him subsequently to become a world dictator at a comparatively early age.

Gibbon apparently had a poor opinion of Constantine's pedigree on his mother's side. It is surprising that such an accepted authority on this period should have asserted, without the slightest evidence, that the Empress Helena was the daughter of an innkeeper at Drepanum, in Turkey. He seems also inclined to accept that she was a harlot, and states that Constantine was born at Naissus, in Dacia, the present Hungary. The birthplace theory rests on some anonymous writer, whom he does not cite, and an astrologer of the period.[293]

As for the “innkeeper's daughter” fable, Gibbon's only authority was that of some unknown Greeks of his own period. On this flimsy evidence he ridicules the British traditions, and makes one doubt if he gave any attention to such.

293 Gibbon, *Decline and Fall*, I, 14. "Notwithstanding the recent tradition which assigns for her father a British king, we are obliged to confess that Helena was the daughter of an innkeeper". In another note he adds "It is indeed probable enough that Helena's father kept an inn at Drepanum." And this as "probable" is advanced as though it were an ascertained fact.

The British accounts acknowledge her as a Princess. In the **Brut Gruffydd ab Arthur**, Helen Lwyddawg, only child of King Coel of Colchester, was bestowed in marriage upon the Roman Constans, their son Constantine being called from his kingdom in Britain to the Imperial throne in place of Maximus the Cruel. Constantine, on leaving Britain, consigned it to the charge of Trahayarn, Helen's uncle, but Eudav, Earl of Cornwall, wrested it from Trahayarn. Eudav's daughter, it continues, wedded the Roman Senator, Max Wledig, who claimed to be the son of Llewellyn, Helen's uncle.[294]

Furthermore, Collinson states that in the original Christian church at Glastonbury was interred King Coel, "father of St Helen and grandfather of Constantine the Great", who is mentioned along with other early kings, and also dukes and bishops.[295] These records contradict Gibbon completely.

Regarding Constantine's place of birth - Canon Raine says that he was not born in York, despite legends to the contrary, but Allen, the well known historian of York and Lincoln, states that he was, and adds that after he succeeded his father tributary kings resided at his court until he moved to Rome.[296] Although not of primary importance, this indicates the background of Constantine's younger years, for until he was eighteen, he lived with his parents, who for three years at least dwelt in York, and in previous years Constantius probably held a military position in Britain before he received his Caesarship in 292. Roman army chiefs generally had previous experience in Britain.

Another assertion of Gibbon's seems malicious. He says that at the age of eighteen Constantine sought service under Domitian in the East, at the time his father divorced Helena in favour of "the splendour of an imperial alliance" with Maximian's daughter, which "reduced the son of Helena to a state of disgrace and humiliation."[297]

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294 Lady Charotte Guest, *Notes on the Mabinogion*, pp 203-4.
295 Rev John Collinson, *Antiquities of Somerset*, p 264.
296 Thos. Allen, *History of the County of York*, p 10.
297 Gibbon, *Ibid.*

Apart from the fact that Roman princes frequently made marriages of convenience and divorced their wives for purely political reasons, a little later Constantine married Fausta, another daughter of the same Emperor Maximian.

Constantine entered the service of Diocletian at Nicomedia, near the present Constantinople, and rose early on his merits to become a tribune of the first order. He may well have been soldiering under Diocletian to learn more about the Eastern Roman Empire, but at all events, directly Constantius obtained the rulership of the west, he sent for his eldest son who escaped from the claws of Galerius, Diocletian's successor, and by a series of forced rides reached Boulogne (*Bononia*), at the very moment when his father was preparing to embark for Britain, "amidst the joyous acclamation of the people."[298] This was in 305, and Constantius did not die until July of the year following.

The Emperor at this time was preparing his expedition against the always rebellious Northern Britons. Setting sail from Bononia, he was said to have defeated the enemy. Eumenius says of this expedition that Constantius came to the secret bounds of the earth at the bidding of the gods, compassing the woods, and marshes of the Caledonians and other Picts, but scorning to acquire Hibernia, near at hand, or the *Insulae Fortunatae*, if such there were.[299] Constantine would assuredly have taken part in this expedition. He was then about 33 years of age, nearing his prime, having already acquired considerable experience of the world bounding the Roman Empire.

Constantius was a popular and just prince, and the flower of the Roman armies had accompanied him into Britain. When he died, the soldiers voted for his son to lead them. Galerius in the East was furious when he learnt what had occurred, for it was his ambition to become sole dictator, but he had to swallow his chagrin in view of the fact that Constantine's strength lay largely in his Legions.

298 Zosimus, *New History*, I. 2. Gibbon *op cit,* I. Ch xiv, p 237.
299 Whatmore, *Insulae Britannicae*.

However, he accorded him the title only of Caesar. For two years, Constantine lay low, residing mainly at York, where he would have mastered the whole situation both militarily and politically.

Constantine is described as tall ("lofty"), of majestic countenance, his manner peaceful. Strength and activity were displayed in manly exercises and he led a vigorous life of chastity and temperance. Whatever might be alleged against him, his character was in striking contrast to that of Maxentius, whom he defeated a little later, and to other Roman Princes. What was his real character? The earlier Christians regarded him as the deliverer of the Church, who reversed the savage persecutions of Diocletian and Maximian. His opponents, the pagans, if we accept the extreme criticisms of Zosimus, proclaimed him as a bloody tyrant and an imperial murderer. When he became supreme, Christians and Pagans watched every move of the new Emperor with keen anxiety.[300] Immediately he became all-powerful, he gave Christians the free exercise of their religious beliefs and consciences. Thus the Cross of Jesus became the symbol of a vast and growing Brotherhood.

Probably Gibbon is right when he sizes up this majestic and remarkable figure in these words:
"The boundless ambition, which, from the moment of accepting the purple at York, appears as the ruling passion of his soul, may be justified by the dangers of his own situation, by the character of his rivals, by the consciousness of superior merit and by the prospect that his success would enable him to restore peace and order to the distracted Empire."[301]

These admittedly were laudable motives. Gibbon mentions justly that despite the shortness of the reign of Constantius, it did not prevent him from establishing a system of toleration towards Christians, of which he left the precept and example to his son Constantine. That is not an unimportant point:
"His fortunate son, from the first moment of accession, declaring himself the protector of the Church, at length deserved the

300 Gibbon, *op cit.* I, 18: Note on character of Constantine.
301 *Ibid.*

appellation of the first Emperor who publicly professed and established the Christian religion. The motives of his conversion, as they may variously be deduced, from benevolence, from policy, from conviction, or from remorse … every victory of Constantine was productive of some relief or benefit to the Church."[302]

Lactantius, a leading divine of the period, who was tutor to Crispus, the eldest son of Constantine, was a firm believer in Constantine's sincerity. He wrote several ecclesiastical works, continued to believe in his pupil, despite the fact that Crispus was executed most unjustly, perhaps through a misapprehension, and declared that Constantine acknowledged the true God in the first moments of his reign.[303] The fact was never disputed.

The purpose of this particular inquiry is neither to strive to prove that Constantine was a fervent Christian who believed all he said and did as such, nor is it that he only posed as such, according to his critics and enemies, but to winnow if possible the grain from the husk and understand what were his real intentions when he stood out as the champion of Christendom. To consider that he was inspired by vanity only is to do so great a man an injustice. He appears to have wholeheartedly supported the Faith from the moment that he was in a strong enough position to undertake such a responsibility. He probably held earlier discussions with his wise father who believed in tolerance. His own mother, to whom he was a devoted son, was a fervent Christian, hence the church stands devoted to her memory in York, where she lived prior to her divorce. He would have found Christianity very much in the ascendant in Britain in the fourth century. Bishop Eusebius attributed Constantine's conversion to the miraculous sign of the cross which he claimed to have seen in the heavens whilst he was preparing for the crucial battle with Maxentius before Rome.

His motive throughout, without disparagement to his sincerity, was, I believe, political. It would not be right to accuse him of hypocrisy,

302 *Ibid*, I, 16.
303 Lactantius, *Divine Institutes*, I, 1. Gibbon I. Ch xx, p 437.

as many did, even if he were under no delusions, supposing that he thought its institution would be of benefit to his empire and to the peace and settlement of the world. He decided to make it the creed of the Roman Empire by all possible means.

His enemies argued against his sincerity because he did not make his confession and obtain the sacrament of baptism until he was dying; but this was customary of the age. The belief was that the confession of his sins procured the expiation of all his faults in the sight of Heaven and that his soul was restored to its pristine purity, entitling him to the promise of eternal salvation. Thus his delay proves nothing against his sincerity.

Zosimus, the pagan historian, sneeringly accused him of dipping his hands in the blood of his eldest son Crispus before he publicly renounced the gods of Rome, but he told an untruth when he said that the pagan priests had refused to absolve him. It is undoubtedly true that Constantine had Crispus put to death for no just cause, but he was filled with bitter remorse, which is more than any other Roman Emperor ever exhibited in like circumstances. It was used against him also that he caused several members of his own family to be put to death, but all of them in one way or another created dangerous difficulties. He was influenced in some cases by the exigencies of the dynasty and not by personal whim. This method of removing lives which threatened difficulties was customary with the Roman potentates, as history frequently records.

If we therefore sum up the policy of Constantine, the evidence seems to point to his absolute determination to impose Christianity upon the entire Roman world, short of persecution. Had he not believed in it, he could have allowed it to stand or fall on its merits, by leaving it free to all to accept or reject it. That, however, was obviously not his intention. We find him always working to bring in converts. He offered, it was said, a white garment and twenty pieces of gold to every freeman who embraced the Faith, and gave freedom to all slaves who did likewise. In Rome in one year 12,000 men and a proportionate number of women and children were thus

converted. It might be termed bribery, but as far as the Emperor was concerned, it proved his serious intent. We find him always desirous of promulgating Christianity without being too cautious as to the manner in which he worked, as long as it was successful.

He had great difficulty with the various warring attitudes of his prelates and took enormous pains to try to get them to a common agreement. At the Council of Nicaea, held in 325, the aim was to bring them to settle the vexed question of the Trinity, at which they violently disagreed. The Emperor was personally present at most of the sessions, when he modestly seated himself without his usual guards on a low stool in the middle of the hall, listened with patience and spoke with moderation. He humbly professed that he was not the judge of the successors of the Apostles[304] In regard to the Arian controversy, which was the main rock on which the prelates split, he left it to them to decide the dogma, so long as they would agree. That was all he wanted - agreement. It divided them for six years. Finally agreement was ratified in the Nicene creed of St Athanasius in 325, and soon after, the Empress Helena was sent to carry out her task at the new Jerusalem.

Constantine made his leading clerics his personal friends. Osius, Bishop of Cordova, Eusebius and Lactantius, were freely feasted at the Imperial table in his palace. As he became older, he assumed an air of mildness and even effeminacy, with false hair, dyed various colours and laboriously arranged by skilful artists; a diadem of new and more elaborate fashion; a profusion of gems and pearls, collars and bracelets, and a variegated robe of silk embroidered with flowers of gold. Eusebius explained this elaborate dress as worn for effect upon the public and, dwelling in the East, it was doubtlessly true. Similarly did not Cyrus the Great, also a monarch of wisdom, follow a like principle?

The claim that he confused Apollo with Christ is not in the least convincing. he may have utilised designs for coins after Greek coins of Apollo because they attracted the eye. Other coins, on which he is represented standing in a chariot and a hand stretches down from Heaven to raise him aloft, were minted after his death. He may easily, however, have approved of such

304 Eusebius, *Life of Constantine*, I, 6, 6-12.

designs. They were what we term propaganda. Anyhow, these childish criticisms of him reveal small-minded critics.

Zosimus, his arch critic, who impugns his sincerity in every way, says that he made Constantinople his capital because the Romans detested him. He offers not a shred of evidence. It is true they would have preferred their Emperor to dwell in the Imperial Palace, but that is another matter. Constantine had his ideas - and they were big - as to why he preferred Constantinople for his capital. Gibbon speaks of how, on his last visit to Rome, he “insulted” his ancestors by a refusal to lead the military procession of the equestrian order and to offer the public vows to the Jupiter of the Capitoline Hill. As he had proclaimed to the world many years before his death that neither his person nor his image should evermore be seen within the walls of an idolatrous temple, his attitude was logical and necessary. In the foregoing examination of critical points in Constantine's attitude towards Christianity, in every way he appears to have acted in accordance with his profession that he was a Christian. The efforts to make him appear a hypocrite may well rebound to the discredit of their inventors. If he did not believe in Christianity, he kept the knowledge severely to himself and took every possible step to support and strengthen the cause.

However, now we come to consideration of him in relation to the reconstructed new Jerusalem planted down not too far distant from his capital, Constantinople. We must start with the assumption that he was perfectly well aware that the “discovery” of Jerusalem and its alleged sacred places was no other than a pious fraud. We must equally assume that he sent his aged mother to seek out the sacred places knowing perfectly well throughout that her fervour would accept everything that she was told implicitly in accordance with a pre-arranged programme. He had his ecclesiastical friends and allies on the spot to see that she found the suitable places. Cynical it may have seemed, yet Eusebius admitted that he had himself lied and deceived for the good of the cause. That undoubtedly was the whole inspiration: it was deemed necessary, for Christ's sake.

When I use the words “for Christ's sake” it should be understood that Constantine might or might not have believed that Jesus of Nazareth was the divine son of God by the Virgin Mary, but he was determined to get it accepted in place of the various pagan creeds at that period in their decay. He publicly accepted the ethics of Christianity and at the same time was doubtless fully aware of the fierce wars, uprisings and quarrels respecting this deity, who in the eyes of the Jews had been an impostor and whom they had savagely crucified.

Constantine wanted a Christ freed from all the sordid and unpleasant events which had taken place in the Jerusalem of Britain, a Christ who would not impose too much on the credulity of the Roman world, a theological Christ able to perform miracles and prove his godhead in the sordid surroundings of his teachings. In other words, he decided that Christianity must start afresh in his own part of the world where he could give it his full patronage and support.

Even though he might have accepted implicitly that the man Jesus of Nazareth in Britain was the true Christ, it would not invalidate that belief if he transferred the venue to the lands of the Roman Empire where he could be worshipped and glorified. In fact, it must have been to the very forefront of the mind of Constantine that he would not be able to popularise the worship of Christ if he related it to a far distant land whose peoples had been regarded as barbarians; and moreover, to a city that had been deliberately destroyed by Hadrian, a city which had violently repudiated the very Deity he wished to be worshipped as the Savour of mankind. The sacred places must be brought to their very door where the claims could not be questioned and would be hallowed. There was bitter controversy enough between the various sects, without other doubts.

If the circumstances have been adjudged aright, accordingly the Emperor decided to transfer Jerusalem and the Holy Land - for it could not be the one without the other - to his own domains. Judged from his point of view, endeavouring to see the situation that arose through his eyes, did not the ends justify the means? Religious fervour is a psychic quality greatly affected by its surroundings and

atmosphere, as we see, for instance, in the case of Lourdes, where faith heals incurable diseases or injuries often, and thus the atmosphere of scenes where the saviour was deemed to have walked and been taught, was exported to a region which none doubted.

Although full of loopholes to anyone conversant with the original sites, had there been such, the bald fact emerges that the surrounding evidences of piety, the rich churches, miracles, and prayers cemented the deception to a world in complete ignorance of the history, geography, and events relating to the life of the Christ.[305] In the eyes of those who presumably were acquainted with the true circumstances, such as Eusebius, Lactanius, Chrysostom, and a few others, they were serving the cause of Christ and thus were absolved. In a word, the end justified the means.

Yet another vital aspect of this transfer had to be carefully arranged. Its former tracks must be closed up. All recorded history and geography relating to it must be either destroyed or censored in such a manner that it could not reveal the secret. After 325 when Constantine decreed that in future the religion of the Roman Empire was to be Christianity, although he did not persecute pagans, everything written that was deemed prejudicial to the faith was rigorously suppressed. All works opposed to Christianity - such as the works of Celsus - or which questioned its genuineness - were by edict destroyed and committed to the flames, as was to be expected. Any works of the ancients which were regarded as dangerous were rigidly done away with. The famous library of the Serapion in Alexandria, consisting of priceless writings by the greatest philosophers and historians, was deliberately destroyed by Theophilus, Bishop of Alexandria.

When it was said that all works of previous writers be destroyed which were deemed to be detrimental to the faith it covered a wide field. It was not enough to select only those which were doctrinal

305 **ED Note**: Burckhardt, *The Age of Constantine the Great* (1949): "We can see how pious legends, and perhaps profit interest also had filled the whole country with classic sites … and many other objects which might afford historical criticism amusement … If it had not been for the splendour which Constantine bestowed upon Jerusalem and its vicinity, the reverence of the Roman world and consequently that of the Middle Ages would not have so ardently fixed upon these sites."

but it appears evident that all allusions to the Jews and their wars, or other mention of them, were carefully extirpated from the script, with one significant exception - the works of Josephus, his **Antiquities of the Jews** and his **Wars of the Jews**. Josephus, as mentioned earlier, as an historian is admirable and comprehensive, but his geography is so frequently self-contradictory that it yields every evidence of having been tampered with, and a number of interpolations discount other qualities. His work is extremely adulatory of the Romans throughout and for these reasons, added to the fact that it only takes Jewish history down as far as the Fall of Jerusalem in 70, does not greatly affect the point at issue. The passage in his **Antiquities** which purports to refer to Christ has long been regarded by theologians as a spurious interpolation of a later time.

It is inexplicable by ordinary means to account for the many missing parts of works of famous writers whose missing books or parts of books give the impression of deliberate suppression or mutilation. Professional scribes made copious copies of famous writers for their patrons or for libraries, and therefore these strange gaps are significant, as though wrenched away for some reason from their contexts before and after. I append a brief list of a few of these:

Appian: An Alexandrian, time of Trajan, Hadrian and Antonius Pius: Wrote a Roman history in 24 books of which only fragments remain.

Claudian: A late classic poet: some of his poems only are extant. He wrote of events.

Curtius: Lived 1st century AD. Wrote ten books on Alexander the Great; the first two missing and considerable gaps in remainder.

Diodorus Siculus: Time of Caesar and Augustus: travelled a considerable amount.

Dion Cassius: Born 155 AD. A leading Roman historian: wrote 80 books from Aeneas, the first 35 lost, 36 to 54 (74 BC to AD 10) complete; remainder mere epitomes.

Josephus: Born 37 AD in Jerusalem: Vespasian took him prisoner, and his life was saved by the intercession of Titus, whom he accompanied to Rome, and dwelt there subsequently. His works reveal interpolations by later hands and are often contradictory.

Polybius: Lived 204 -132 BC. Roman historian: wrote 40 books from 220 BC, of which the first 5 survive, but only extracts or remnants from the rest.

Porphyry: Greek philosopher, born 233 AD. His work critical of Christianity destroyed by order of Theodosius.

Strabo: Greek geographer and historian: born 64 BC. Lived during reign of Augustus: his history of 43 books completely lost; his **Geography** 17 books, intact except book 7 lost.

Tacitus: Born 58 AD. History of his own times in 5 books survives but last book mutilated: his **Annals**, from the death of Nero (14 -68 AD), of which most of the 5th book is lost, also 7th, 8th, 9th, 10th, beginning of 11th and end of 16th. The **Annals** are largely a record of Agricola's activities against the Britons.

One could expect a book, or possibly occasionally more than one book, to be missing from prolific writers, but when it comes to the almost complete loss of important works from such authors as Curtius - **History of Alexander the Great**; Diodorus - 25 books mere fragments; Dion Cassius - only vestiges from 10 BC, when so much was happening; Strabo - his **History** completely gone; Polybius, who should have written fully on the Jews, and Tacitus, with his **Annals** so incomplete, it creates a suspicion of a severe censorship which destroyed with ruthlessness any evidence relating to the past which was regarded as inconvenient.

When Constantine raised the Christian church to the level of a state organisation with absolute powers over the minds and consciences of all persons, it walked through the wide open door straight into the Imperial Palace. It became a repressive system to be imposed on everyone from the standpoint of knowledge. It banished the ancient

forms of culture, science and poetry. Men indulged in barren debates on theological differences, and the philosophy of the former great thinkers of Greece and Rome was stifled. What it also accomplished was to undermine the history of the past, which was intimately related to the geography and surroundings, by lifting it bodily from its true setting in Britain and planting it down in the Near East or contiguous spots in order the suit the policy of the Emperor and the Roman Church which took over from him.

A vast amount of literature exists dealing with the theological aspect of Christianity as given to the world by the policy of Constantine, but little attention has paid to the motives which induced him to "discover" Jerusalem, and hitherto forgotten for over two centuries, or why he set out to popularise it.

In the early centuries before his age, it is true that Christianity was regarded as an offshoot of Judaism, and was accordingly exposed to the odium which attached to the Jews and their aggressive religion. The Roman State, in establishing the principles of Christianity, promising forgiveness of sins to the penitent and a life hereafter of happiness and bliss, could not at the outset be hampered by the Paganism of the past, the former human sacrifices offered up by the Jews, and its other superstitions. Moreover, Britain itself was largely sunk in gross superstitions including belief in a pagan Underworld, leading to vain sacrifices, and there is no denying the fact that the worship of the infernal deities, together with human sacrifice and strange rites, continued in the West, and especially in Britain, to a comparatively late day. Lowe Thompson says of it:

"Directly the church was strong enough - that is to say tentatively in the twelfth, and more decisively in the thirteenth century, it began a deliberate campaign against a definite heathen religion, which was most 'devilish'... It has all the marks of a native growth, deep-rooted in the wild heaths and the untutored hills."[306]

306 **ED Note**: Rev S R Driver, *Modern Research as Illustrating the Bible*, 1909, p 11:
"The languages in which the Bible is written - Hebrew, Aramaic, and Greek - are all, virtually, dead languages; and the text of the Bible has come down to us in manuscripts, none - except for a few fragments - older than the 4th century of our era, and of the Hebrew MSS, none older than the 9th or 10th century AD. Texts handed down in this way from ancient times are all liable to corruption in the process of transcription; and the MSS of the Bible form no exception to the rule."

These reasons are important, for although Constantine may have regarded Christianity as the essential form of religion for the Roman Empire, he had the task of linking the past of Judaism with it in such a manner as would be least prejudicial to its acceptance. It was, in short, considered of the utmost importance to remove the origins of the new faith, the birthplace of Jesus, scenes, and his place of death from their true setting, on his own doorstep, to the present Palestine.

It may seem to be a severe reflection upon scholarship that since the Reformation period when the door to the knowledge of the past has been wide open, few appear to have taken the trouble to inquire deeply into Constantine's motives. Historians only reveal interest as to whether he was a genuine believer or not.

Few, if indeed any, have given a thought to the terrible havoc he created in classic work, and knowledge of geography - which as such had no bearing on the merits of Christianity - threw a direct light on that part of the civilised world where Jesus himself dwelt and died, and of the Apostles subsequently. If we look at this aspect in a wider sense, with which this current work was concerned from the commencement, we see that all traces of the early civilisation arose in the north. That the Greeks originated in Scotland has been substantiated in a hundred different ways, although in course of time for various reasons numbers of them migrated to the more southern lands, and possibly much of what is now Turkey.

Such movements must have been gradual, influenced in part by wars and largely owing to the slow but steady deterioration of climate such as has forced the Western Highlanders and Islanders to desert their primordial homes, open to the blasts of the Atlantic gales, and to the advance of the invading ocean.

When we have also the evidence of the Egyptians at the period of BC 550, who recognised Britain as their original motherland, as further proved by their Underworld faith of Amenta related to the Flood; and when in addition it is seen to have been the arena of Old and New Testament history, with Jerusalem, situated where it has

been identified beyond question, pre-eminent not only on account of its religious importance but as a prosperous and wealthy community, apart from the question of Christianity, it can be realised what a revolutionary transfer was perpetrated by Constantine for his particular purposes.

With the destruction of all works which could throw a light on this aspect of the past, everything bearing on its history and geography has been lost or carefully censored. The history of the past was artificially transferred to the Mediterranean and the lands in Western Asia, which close investigation exposes. That this geographical transfer fails to agree with the historical sites is proven by such sciences as anthropology, archaeology, antiquities, folklore, place names, and the psychology of racial characteristics. Yet, the fact that it has persisted for over 1600 years offers a sad reflection upon the operation of the herd mind which accepts without question the orthodox dogma of the schools. In this matter, since the time of Constantine, the blind have led the blind.

Far more able pens than mine have described the suppression of knowledge through the original policy of the Roman Emperors. Under the leadership of the Roman priesthood, civilisation drifted, rudderless, into the abyss of the medieval age. There was no tolerance of unfettered intellectual life. Francis Bacon, that great scholar and philosopher, who eagerly collected all knowledge of the past, was among the first to realise the depth of ignorance in secular learning and wrote his uncompleted **The New Atlantis**,[307] his outlook showing that he had given much thought to the subject.

We must recall that until the Reformation broadened some men's minds, all teaching of secular subjects as well as theological was controlled by the clergy, and they were, like all others, in mental chains. Roman history provided the basis of knowledge, and how were they to have the slightest suspicion that the world had been deceived for certain purposes in the fourth century, and that countries and cities of the past had been deliberately removed from their

307 Available from RESONANCE BW.

rightful sites to other alien parts for politico-religious purposes? The schools, in clerical hands, naturally fell in line in these matters with the Church. It is really astonishing how the great majority of people followed blindly along the conventional track laid down, without enquiry, in view of the evidence at their disposal.

Yet certain newer forms of scientific inquiry have opened doors to serious researchers. Anthropology, for instance, negates at once the claim that the Aryan or white race could have originated in the Middle East, the region of the brown-skinned, black-haired, dark-eyed Arab or kindred races. Archaeologists have evidence of Britain's great antiquity and civilisation and yet make no effort to propagate their views. Past geography lies open to severe revision if the student devotes comparative study to it. Let us, however, bear this much in mind that, had it not been for the fact that a great deal of corroborative evidence had existed in Britain itself which Constantine and his followers could not eliminate, it would have been difficult, if not impossible, to trace Jerusalem, Babylon, and other famed Biblical or classic sites to their true destination. Moreover, had not Plato in the first place in his **Dialogues** left behind him a priceless clue in his account of the island of Atlantis there would have been nothing in the first place to arouse doubts in regard to the pre-history and accordingly its accompanying geography in relation to the ancient world.

Even so, at present, scholars in a groove brush it aside with a frown of disapproval as a mere “legend” or “tradition”, although surely Plato was an authority whose words should carry great weight and lead to enquiry. Unfortunately the generality of people only believe what they wish to believe and cordially detest having their conventional *credo* questioned.

It is remarkable, however, how short is the memory of mankind in regard to the past. As the learned priest of Sais told Solon of his own country and city:

“There is no old opinion handed down among you by ancient tradition, nor any science which is hoary with age.”[308]

308 Plato, *Timaeus*, 22.

Josephus likewise spoke slightingly of the Greeks in relation to their own history:
"Almost all which concerns the Greeks happened not long ago, nay, one may say of yesterday only?"[309]

He queried the antiquity of their cities, their arts, and their laws, and ridiculed their records, doubting their knowledge of their own motherland:
"But as for the place that the Greeks inhabit, ten thousand destructions have overtaken it and blotted out the memory of former actions, so that they were ever beginning a new way of living and supposed that every one of them was the origin of their new state."[310]

This reproach might have been justified, and certainly the Scots to this day are evidently unaware of their distinguished history; yet we have to recall that the Panathenian festival, so solemnly celebrated every fifth year in Athens, fully recorded the war in Atlantis and the Great Catastrophe as well. In addition, throughout the ancient Hellas, did not the survivors engrave large stones, of which the famous Golspie stone is one, to preserve forever, as they hoped, the knowledge of that tenebrous event? Yet, sad to relate, as though supporting the reproach of Josephus if any stone can be termed sacred, these sacred stones lie neglected and ignored in Scotland where time and weathering have very largely obliterated their symbols, which are irreplaceable records of a vital period in the history of mankind.

No scholars, it would appear, came forward to refute the complaints made by Josephus against the Greeks, any more than that geographers, when they discovered that the red-haired and blue-eyed Thracians, described by Herodotus as the most powerful people in Europe if they combined, were unknown in the Mediterranean regions, concluded that they were extinct. As though

309 Josephus, *Against Apion*, I, 2.
310 Josephus, *Against Apion.*

a complete nation could vanish without a trace. So, when such matters be considered, is it after all so extraordinary that when, in the first half of the fourth century AD, those who concealed and transferred all history and geography for a specific purpose, *ie*, to enable Constantine to erect his Christian centre in the so-called Palestine, none questioned it until the last half century or so? Visitors acquainted with the Old Testament and the works of Josephus have realised to their astonishment that neither Jerusalem nor Palestine, nor the other surrounding countries conform in the slightest degree to the claims made on their behalf.

These factual matters should make us recognise the fallibility of the average human mind when it becomes subservient to dogma which it accepts without question or examination. It explains why for long centuries Europe, with the exception of a handful of adventurous mariners from Ireland and Spain, who had crossed the Atlantic Ocean, disbelieved that there could possibly be another continental land in the West because the Pope had decreed against it.

Constantine the Great deceived the world for reasons which he believed to be necessary and essential to the well-being of the civilised world of his period. The miracle is far less surprising in that he was entirely successful, and that he was able to throw dust in the eyes of succeeding generations, which deception continues to the present time in relation to classic and Bible geography, thus affecting history, and that the modern scholar contentedly dwells as a faithful follower of the greatest hoax ever perpetrated on an unsuspecting world.

Whether the evidence I have produced and the reasons advanced have operated against the fervency of many Christians, subconsciously or otherwise, may be a matter of opinion, but I venture to make a plea that, in the interests of truth regarding the birth and rise of Christianity, the true land of its origin should be made a matter of world concern. A revision of the life and scenes rendered immortal as relating to Jesus of Nazareth might prove of inestimable benefit to our present age where we are faced, let it be admitted with sorrow, with growing indifference to any faith and

open agnosticism. Many regard Jesus' life to a large extent as mythical, and others have doubts of a Christ who lived amongst the Jews in the Near East, in the heart of the supposed mission, where we find none of the characteristics of a Christian land, where there are comparatively few Christians, and where the prophet Mohammed has completely triumphed as a religious system of faith.

Let us consider the other aspect, that Jesus was born, lived, taught, and was crucified in Britain, and that here the Apostles also dwelt, taught, and died, of which so many traces survive. Once it was realised that here lay the sacred sites, many would doubtlessly make pilgrimages to the sacred sites. Investigations could be carried out by archaeologists and antiquarians in directions hitherto ignored. Somerset, for one, at Avalon or Glastonbury, might become a sacred centre for pilgrims, as indeed it is today in relation to St Joseph of Arimethea, and both Edinburgh and York would offer much inducement to pilgrims from all parts. After all, there is no dispute as to the fact that Christianity arose first in Britain as St Augustine informed Pope Gregory the Great. Here it was no alien foreign faith.

In my former work, **Britain - The Key to World History**, I mentioned that according to ancient traditions held in Avalon and Cornwall, the boy Jesus accompanied his uncle Joseph, a metal merchant, to Avalon, and legend says that they lodged in Paradise, to this day a part of Avalon.[311] Webb, in his work **Glastonbury**, observes:
"a tradition still lingers in Somerset of the coming of Christ and Joseph in a ship of Tarshish; of how they came to the Summerland and sojourned in the place called Paradise."[312]

Joseph is said to have been the younger brother of the father of the Virgin Mary, and hence was the great uncle of Jesus. The historian Gildas (AD 520-560), whose bones rest at Avalon, wrote:
"We know that Christ the true Sun afforded His rays … to this island during the latter part of the reign of Tiberius Caesar."

311 *Britain - The Key to World History*.
312 Webb, *Glastonbury,* p 20. Tarshish or Gades was on the site of Bristol, at the mouth of the Avon.

Christ was crucified in the 17th year of Tiberius, who died within five years after, the Crucifixion being in AD 32, and Joseph erected his church *circa* AD 38.[313]

There is indisputable evidence that St Joseph came by ship to Somerset, after fleeing from Jerusalem (Edinburgh), landed at Avalon, with certain disciples, and climbed Wirrall Hill ("Weary-All-Hill"), bringing with him the sacred Chalice from which Christ traditionally dispensed the wine at the Last Supper - the Holy Grail of British Tradition - and secreted it at the foot of Glastonbury Tor. Legend says further that from the place of its sepulchre there gushed forth the Blood Spring. What has not been explained before to my knowledge is why St Joseph brought the Sacred Chalice expressly to conceal it beneath the Tor. The explanation I gave in my previous volume is that Glastonbury's high hill, which looks like an isolated mountain in the flat plain for miles around, dominating the landscape as the outstanding landmark, was in Bible days the sacred Mount Tabor, situated in Lower Galilee, originally in the region of the tribe of Zebulon. Mount Tabor was regarded by early Christians with the greatest veneration, for it was the traditional scene of Christ's transfiguration, the "holy mount" of St Peter, where Jesus took Peter, James and John, and on its summit gave them a transient view of Heaven and the Saints.

Such was the belief. St Joseph had thus a strong pious motive for his concealment of the Sacred Chalice if he desired to place it in a very sacred hiding place and the Tor was the holy mount. It would also explain his deliberate intention to erect a church to the Saviour in its vicinity, which he built of mud and wattles, and thatched with reed. At Avalon where the saint died his bones were interred in the churchyard on the south of St Mary's Chapel, where the ruined Abbey stands. His tomb was said to have borne the simple epitaph:
"*Ad Britannos veni post Christum sepelivi: Docui: Quievi.*"
("I came to the Britons after I buried Christ: I taught: I rested.")

313 *Ibid*, p 21.

That this happened at Avalon in Somerset is not surprising to investigators or to readers of **Britain - The Key to World History**. Let us then briefly re-examine this ancient region of the Garden of Eden afresh, remembering that Jesus was a Galilean, and that here lay the later Biblical Lower Galilee. He was traditionally born in this Lower Galilee where lay Bethlehem, a small town or village, situated nowhere near Jerusalem. There were the two Galilees, the Upper or Higher Galilee in those times represented, as my investigations enable me to claim, by the English counties west of the Midland Avon, incorporating Warwickshire, Worcestershire, Staffordshire, and Herefordshire, that is, east of the Welsh Marches, and Gloucestershire.

Confusion has often arisen over Christ's birthplace, owing to the incorrect geography of the supposed Holy Land. It is supposed to have lain near Jerusalem, in which case he could not have been a Galilean. Bethlehem's first mention is when Jacob was told to go to Bethel and dwell there and make an altar (**Genesis 35: 1-6**). Previously the patriarch had stayed at Bethel, on the memorable occasion when he laid his head on a stone and dreamt of Heaven, whereby, when he awoke, he anointed the stone with oil and set it up. That same stone I believe to be the Coronation Stone (*Lia Fail*), taken later to Jerusalem, removed by Jeremiah when the city was taken by Nebuchadnezzar, transferred to Wales then to Ireland, subsequently to Dunstaffnage Castle, Oban, thence to Scone, where it was captured by Edward I, and finally brought to London. Bethel signified a sacred stone, hence the name of the site. The Israelites in early days worshipped certain igneous composite stones. Bethel adjoined Ajalon or Avalon, and may be identified with "Weary-All-Hill", part of the present Glastonbury area, by the Abbey ruins.

When Jacob went to Bethel, by divine command, "there was but a little way to come to Ephrath, which is Bethlehem,"[314] (**Genesis 35: 16-19**) telling us that it lay quite near Bethel or Ajalon, which places were in Havilah (Avilah), also variously called in Bible texts Ai, Aija, Hai, Aijalon, and Ajalon. Ab'ram in his journeyings to the south,

314 Rebecca died at Bethlehem Ephrath in giving birth to Benjamin.

went “even unto Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai.” (**Genesis 13: 3**) With these indications Bethlehem could not have been far distant from the present Avalon, where was the mountain then called Ai or Hai, and Bethel. This mountain was later named Mount Tabor, now Glastonbury Tor. Bethel, as “Weary-All-Hill”, lay a little west.

“Ephrath”, or “Ephratah”, used only in connection with Bethlehem, signified abundance or fertility. Later it became famed as the birthplace of David, for Ruth gleaned at Bethlehem in the Ephrath of Boaz, who wedded her. She gave birth to Obed, “And Obed begat Jesse, and Jesse begat David” in Galilee (**Ruth 4: 22**) - nothing whatever to do with “David's city”, the citadel and palace in Jerusalem. This clarifies the passage in Luke's Gospel, which says:
“Joseph went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem.” (**Luke 2: 4**)

This again indicates that Bethlehem was the Home village of David. The term “Judaea” was used in the period of Christ to include, besides Judaea itself, the Galilees and also Idumaea, originally Edom, for in the reign of Herod the Great they were all known as part of the Judaean regions.

These straightforward references mainly indicate that there was only one Bethlehem and that it was situated not far from Avalon and Bethel, that it was in lower Galilee, and in the region held by the tribe of Zebulon in a previous age. Zebulon in its bailiwick included Mount Tabor and Ajalon, and stretched down to the border of Sidon, which famous Phoenician port, I was able to indicate in **Britain - The Key to World History**, stood originally on the site of the present South Devon town of Seaton, whose frontier stretched north as far as Hamdon hill, a very ancient settlement, lying a little way south of Ilchester.[315] “Zebulon,” said Jacob on his deathbed, “shall dwell at the haven of the sea; and he shall be an haven for ships; and his border shall be unto Zidon.” (**Genesis 49: 13**) All this fits in with the locality

315 *Britain - The Key to World History.*

of Zebulon, and the allusion to the haven of the sea, a haven or harbour for ships, appears to relate to Avalon, which was an important maritime harbour in distant times. The Rev Mr Marston, who wrote a learned monograph on Avalon, claims that it was a capital (as indeed it was), enjoyed a large manufacturing trade, and was a port for ages before it earned a reputation for sanctity.[316]

We should not overlook the importance of Avalon as a haven for ships in those distant days, when its shallow inland sea, called Uxella by the Romans, was the Biblical Sea of Galilee, at which period Avalon was an island on its shores, apparently linked to the mainland by a causeway from the foot of the Tor leading to the neighbouring towns and villages, with another leading to Street, the existing village beyond Weary-All-Hill. When we transfer this inland Sea, stretching from the foot of the Mendip Hills in the north to the vicinity of Taunton in its south - an inland sea to which the Ocean tides had free access, was served by four main rivers, contained many isles, and was noted for its fish (especially eels) - whether we call it Uxella, or Lake Gennaserret, or the Sea of Galilee, it was all the same sea. The "haven for ships" thus justly applies to Avalon, whence trade was conducted with foreign and home ports.

Thus on the shores of this inland sea, not a small sweet-water inland lake, as identified in "Palestine", was Jesus brought up from early youth, and from childhood days would know individually many of the local fishermen who plied their trade there. It fits in completely that he called Peter and his comrades, fishermen in the Sea of Galilee, to become his disciples. They knew him and followed him immediately when he called on them. And later, in the early centuries of Christianity, the sacredness of this entire region of Somerset was evidently known widely, for Christian monasteries arose in the many isles of the Inland Sea.

According to St Matthew, Jesus was born "in Bethlehem of Judaea in the days of Herod the King." (**Matthew 2: 1**) Herod the Great died in 4 BC, the same year as Christ's birth, but he had heard of the

316 Rev C L Marston, *Glastonbury*, p 4.

expected Messiah, and thus called before him the chief priests and scribes, and demanded to know from the wise men where the Messiah was to be born. They answered him:
"In Bethlehem of Judaea: for thus it is written by the prophet, And thou, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a Governor that shall rule my people, Israel." (**Matthew 2: 5, 6**)

The prophet referred to by the wise men was Micah, whose words were: "But thou, Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." (**Micah 5: 2**)[317]

The prophecy attributed to Micah is itself very significant for he foretells that in this insignificant Bethlehem Ephratah ("little among the thousands of Judah"), shall be born the "Ruler in Israel", not only of Judah. The descriptive word "Ephratah" clearly shows that the reference was to Bethlehem in Galiliee, even though it was then regarded as a part of Judaea, as Somerset is today a part of England. This divining of the future birth of the Messiah was in accordance with the character of the Celts, whose Druids or Rabbis were famed for their arts in prediction of the future and prophecy. Ammianus Marcellinus wrote of the Druids as "uplifted by searchings into secret and sublime things."[318] Pomponius Mela terms them "teachers of wisdom who professed to know the movements of the heavens and stars and the will of the gods."[319] Dion Chrysostom said, "they concern themselves with divination and all branches of wisdom."[320] Both Diodorus and Strabo praised them as philosophers and wise men.

In the day of Herod the Great the prophecy of Micah must have inspired the astrologers, for they told him that the future Messiah was to be born in Bethlehem Ephratah in Galilee, and we are told that followed the star which guided them to the manger where Jesus was born. It was entirely in accordance with the Jewish outlook at that

317 This prophet lived in Isaiah's time and prophesied the Great Catastrophe.
318 Ammianus Marcellinus, *Historia*, XV, 9, 4.
319 Pomponius Mela, *De Situ Orbis*, III, 2.
320 Dion Chrysostom, *Orationes*, LIX.

period that they visualised a Messiah who was destined to lead them to victory and rescue them from the Roman yoke.

The Messiah belief was so firmly implanted in their bosoms that on three of many subsequent critical periods in their history they were aroused to ungovernable fury against their Roman masters, whom they refused to recognise and, even despite persecution, to pay them tribute, it being opposed to their faith to recognise any gentile ruler. The first occasion was in the critical days of AD 61, when the Romans endeavoured to force them to worship Claudius as a god, with the resultant uprising and massacre at Camulodunum. On this occasion be it noted the first move of Suetonius was nevertheless primarily to invade the Druidic island of Mona (Anglesey), where the Druids were assembled, adjuring heaven and earth with their "fearful imprecations", raising their hands towards the skies, rushing around wildly, Druidesses in funeral attire with dishevelled hair and carrying torches, running in and out like the Furies, appealing panic-stricken for their Messiah to appear.

Another critical occasion was in the year 70 AD, when Titus overthrew Jerusalem, when, according to Orosius, over one million Jews were slain or sold into slavery. At that very same period, when almost the entire country was aflame, with the Silures brought to utter exhaustion, according to Tacitus, a Diet of Druids assembled somewhere in Britain and confidently prophesied the ultimate World Empire of the Celts.[321] The third Messiah outburst, of course, was occasioned by Hadrian's expedition and war in the north in 136, which resulted in the destruction of Jerusalem and their end as a nation.

The purport of the tracing of Bethlehem is to make it quite plain that, according to the Scriptures, the birthplace of Jesus was in a village so named in Galilee, very near to Bethel. According to St Luke, Joseph dwelt in Nazareth, but before the child Jesus was born he took Mary his wife and repaired to Bethlehem, because he was of

321 Tacitus, *Histories*, IV, 54.

true descent from King David (**Luke 2: 4**), and thus a Galilean. We are told that, being warned in a dream, he fled with his wife into Egypt (Wales), but after Herod's death they returned to Nazareth (**Luke 2: 39**), where he dwelt. The boy Jesus was brought up and taught at Nazareth, a Galilean (**Luke 4: 14-16**). Thus he conformed to the prophecy of Micah and the astrologers, although he was not the Messiah the Jews awaited so impatiently.

When aged about thirty he returned, famous, into Galilee, and went to Nazareth where he preached, his eloquence being such that the natives asked incredulously, "Is this not Joseph's son?" He said to them, "No prophet is accepted in his own country." (**Luke 4: 22, 24**)

One more incident in the life of Jesus should be recalled. When he descended from the Mount of Olives, at Jerusalem, on the occasion of the betrayal by Judas, the priests and elders arrested him and took him to the chief priest's house in the city, where a fire was kindled in the hall, for it was cold. It was then that Peter, who had followed the Master and sat down beside him, was accused of being a disciple and denied it, whereupon, one of them said, "of a truth this fellow was with him: for he is a Galilean," which was a term of reproach then and later. (**Luke 22: 59**)

Next day, after a night when Jesus was blindfolded, tortured, mocked and vilified, he was led before Pilate:
"And Pilate asked him, saying, Art thou the King of the Jews? And he answered them, and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place."

"When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time." (**Luke 23: 3-7**)

Accordingly Jesus was taken before Herod Antipas, son of Herod the Great, Tetrarch (Governor) of Galilee and Peraea, but Herod returned him to Pilate, who said to his accusers:
"Ye have brought this man unto me, as one that perverteth the people and behold, I, having examined him before you, have found no fault in the man touching those things whereof ye accuse him; and lo, nothing worthy of death is done unto him." (**Luke 23: 14-15**)

These Gospel records tell us that Jesus was recognised as a Galilean, that as such he was not subject to the then King of Judah, Archelaus, and that both Pilate, the Roman Governor, and Herod Antipas, as Governor of Galilee, saw no just cause for the Jews of Jerusalem to crucify him as an impostor and false pretender. The intolerance and savage temper of the people of Jerusalem towards Jesus, who never claimed to be the Messiah, has, throughout the ages, heaped hatred and distrust on all Jews.

Why were the leaders of Jerusalem so vindictive and furious with him? We find the true reason in their accusation, "We found this fellow perverting the nation ... saying that he himself is Christ, a *Messiah*." (**Luke 23: 2**) The text as translated says "K*ing*", but the original word was *"Messiah."*[322]

Perhaps we can better understand the Jewish reaction of those days in Britain when we realise that from the time of Hezekiah a Jewish Messiah had been promised and prophesied, one who was to appear in this world, and, from adversity, place the Jews victorious and supreme rulers of the world. Many fervent Jews still adhere to this, which inspires the Zionists today. They firmly considered themselves the Chosen Race, but the Messiah of their dreams was not a poor, itinerant preacher, who reproached them for their godlessness, and who told them bluntly to render unto Caesar the things that were Caesar's and unto God the things that were God's - in other words, to pay the Roman taxation. Most certainly Jesus was not their promised Messiah. It was a tenet of their faith, inculcated by their Rabbis, that

322 **ED Note**: *mashiach* - 'anointed one'.

they were forbidden to recognise or pay taxes to any Gentile monarch, or to acknowledge any deity other than that given them by Moses. It led as we have seen to the most furious and bloody wars when the Romans endeavoured to compel the Silures to worship Claudius as a god and to submit to Roman taxation.

The Jewish Messiah was traditionally to be born a king, who would lead them into battle, gain victories by divine aid, and cause them triumphantly to overthrow all their adversaries, this miracle to occur in the hour of their greatest need. For a hundred years the yoke of servitude had been imposed on them by a succession of Caesars from the time of Pompey, and the hand of Rome had hung heavily on them ever since, as Josephus laments. The Jews were no longer an independent and free nation. That is why they regarded Christ as an impostor who declared his mission was to Gentile as well as Jew. The wise men who had proclaimed the birth of their Messiah in the Galilean Bethlehem had been deceived. The Christ who intimated they should remain in Roman fetters aroused their most violent passions. This obsession, as we have seen in the case of Bar-Cocheba, proclaimed the Messiah in AD 134, led them through more futile dreams to the most fantastic lengths of bravery and became a form of national insanity, like the "*Deutschland über alles*" of wartime Germany.

All the relations and uprisings of the ancient Jews in their contacts with the Romans can only be properly resolved and understood, I contend, when the entire sphere of activity is transferred to the soil of Britain, to which history, backed by geography revised, proves was their motherland, the ancient island scene of the Flood of Noah, the centre whence civilisation arose among the original Celts. One might probe deeper into the origin than that. Mistaken, bigoted, intolerant and overbearing they may have been, but their courage and independence in opposing the Roman power deserves respect.

Extending the horizon to a loftier view, I claim that Jesus of Nazareth was born and raised in Somerset, the most sacred ancient area in the world, did the world but know it, and where he first strove to make the world and his generation practise the virtues of

love, charity, compassion, forgiveness and justice in a world then beset by passion and hatred and lawlessness. If the modern world could be brought to understand the truth of the message I humbly place before all men, it might mean a big uplift in our own distressed era, but in time the truth must prevail.

THE END

It is unfortunate that I have been unable to identify exactly either Bethlehem or Nazareth, but they must have lain very near Glastonbury, perhaps adjoining Street, or Barton St David. It surely would be worthwhile to trace the actual birthplace of Jesus of Nazareth.

***"Tempore patet occulta veritas."* (Bacon)**

APPENDIX A

DAMASCUS AND CIRENCESTER

"None who do not stand, as I stood, on Pisgah's very height,
do dream of the fair beauty of that land that I have seen.
England as she might be, if wisely governed,
is the dream or beauteous vision
I see from Pisgah's lofty top."
Francis Bacon

Although Damascus was a most important city from the very earliest times, preceding the coming of Ab'Ram and long before Babylon emerged or Jerusalem became the capital of the Judeans, comparatively little has passed down to us regarding its history and such as exists is scrappy. It must have been the centre of a flourishing and important community long before Jerusalem came to the fore. In the earlier history of Israel it was the capital of Syria and continued to play a great part throughout.

When Ab'Ram led his followers from the very north, namely from Ur-of-the-Chaldees (Orkney?), with the intention of settling in the west, namely in Mizraim (Egypt or Philistia), he made his way first to Damascus. In such movements we must always recollect that in those distant days great areas were yet *terra incognita*, mainly primeval forests inhabited by wild forest beasts including lions, bears, savage boars, and wild cattle, as well as serpents, and that communications could only be contrived by a series of such highways as existed. It indicates, in this matter, that the great highway from the north (Caithness) to the south, led to Damascus, and this same highway was the present Great North Road, once known as Ermine Street, after the god Hermes, which would proclaim its origin as from the Druid centre of Ur, or Samos of Thrace.

Plato, in the **Critias**, in his description of Atlantis, gives details of the many canals throughout the "Great Plain" of the Island and indirectly indicates roads by stating that the Atlanteans possessed war chariots, for such necessitated roadways. Hermes, among other activities, was the deity protecting roads and traffic, and in both Greece and Britain his torso in stone was placed on main cross-roads, whereby many roads were named after him.

Damascus conducted considerable trade in both east and west, and by sea; in the west with Gades and other cities where again roads are implied, as also was the case with Tyre (Portland) and Sidon (Seaton). It may be a curious fact to some but London possessed more prehistoric thoroughfares which either emanated from or passed through it, all in one direction, than any other city in Britain. In the time of St Paul, there was the thoroughfare in Damascus called "Straight", so named still as it passes through Lincoln to the north, and otherwise called Ermine Street. These factors afford evidence of the importance of prehistoric London as the commercial centre of the ancient British world. Another important centre was where Cirencester stands in the area of the Great Plain.

The name accorded to it - "Damascus" - is a Latinised version, for the Hebrew was *Dammasek*, and various theories to account for it have been advanced, one being that it was a corruption of Tammuz or Thammuz, the Syrian and Babylonian god. Certainly, Tammuz, described as the "son of *Deep Water*" otherwise of *Poseidon*, might be the origin of the name "Father Thames" in the region called variously *Thamna, Thamnas,* or *Thamnatha* by Josephus, all relating to the region of the river Thames or the Thames Valley, with which Damascus had the closest interest as part of its original territories as far as Cirencester, the border of Syria in the west. It is one of the interesting survivals to students of antiquity that, whilst place-names varied considerably through the centuries and often underwent exchange of masters that certain names have contrived to survive all vicissitudes. The name Thamnas seems to be related to river-god Tammuz or Thammuz among the ancient relics of London was discovered a life-size figure in marble of its river-god, the head

and torso, of Hellenistic or Syrian type, found concealed deep in the mud at Walbrook[323] - one of the two rivers which flowed through Londinium like the two rivers of Damascus.

Damascus lay in the eastern extremity of the region later named Coelesyria, which traditionally stretched from the beginning of the Great Plain at Gades in the west to the Euphrates, (North Sea) in the east. In Coelesyria were such districts as Bashan adjoining a part of Gilead, the Chalk country, where of old, in Bashan, ruled Og - a name given to Ab'Ram. To modernise these areas, Bashan incorporated much of the present Gloucestershire, and Thamnas (the Thames Valley) lay east of it.

Samson's adopted city, called Timnath, a variation of Thames, lay in Bashan and corresponds with Cricklade, on the Upper Thames, which yet bears the name of St Sampson as a secondary description. Bashan was from the earliest times a part of the territories of the Philistines and Egyptians, otherwise Mizraim, where Ab'Ram, by strength of arms, established his power. It was most fertile country noted for its oaks, its bulls, kine, and rams, or sheep. Bordered on the east by the chalk hills of Gilead, it stretched north to Worcestershire, where stood Samaria, to the border of Gadara, as far as the city of Succoth, later called Scythopolis, the present little township of Sherston between Bristol and Malmesbury; north-eastwards it reached Cirencester. Long before Babylon rose to prominence, Damascus exercised great political power over these parts in the region of Saron, where stood the city named Heliopolis in the Greek.

In later days, after the original downfall of Egypt, Damascus possessed considerable influence in the land of Eden (Somerset) and probably largely influenced the trade between the two, for at the mouth of the Bristol Avon lay Gades, also named Tarshish, with its Decapolis, including Scythopolis (Sherston), Gadara (Clifton), Philadelphia, originally Rabbath-Ammon (Bath), and other places of early importance.

323 Gordon Horne, *Roman London*, p 220.

When we consider the wars in which Damascus was involved with her neighbours they point to its geographical situation. King David defeated the Damascenes near Euphrates - where Hadadazer later went to recover his lands from David (**II Samuel 8: 3**) - that is a region abutting on the North Sea. Again in the time of Jehu, King of Israel, Hazael, King of Syria at Damascus, captured Ramoth-Gilead; (**II Kings 9: 14-15**) Ramoth-Gilead, or Ramah, adjoined Avebury and Hebron (Barbury Castle). King Hazael "smote" Israel in Gilead and Bashan (**II Kings 10: 32-3**), and for some sixty years Damascus still possessed them, for we find Amos prophesying that Baal would "break the bar" of Damascus and cut off the inhabitants from the plain of Aven (or Avon) (**Amos 1: 5**) and who then ruled in Eden. Therefore Damascus was predominant at that time as far as Somerset and also over Devon and Cornwall, for we learn that later its king made the Idumean King Aretas ruler over much of Coelesyria. Josephus describes Aretas, King of Edom, as an "Arabian"[324] but "Arabia" is merely a translation of the Hebrew word *erebh*, "the west". There was no other Arabia in those days.

If these problems were given the attention they merit in trying to resolve the history of the past and its relation to Britain, it would reveal that Damascus exercised political power over practically all the south of England, and before the rise of Babylon stretched as far north as the Humber. The Syrians and Egyptians were the two ruling communities in opposition and were frequently at grips in regard to their boundaries. Dorset alone in the south seems to have been independent, but that was Phoenicia with the great cities of Tyre and Sidon with which Damascus carried on considerable commerce.

In the records of Egypt, her eastern frontier was protected by Pelusium, originally Philistine Ashdod, which lay to the north of Hebron and Ramoth-Gilead, as discovered by Dr Lepsius, the painstaking German Egyptologist, who was constantly at a loss to discover any of these territories in the present Egypt. The area first occupied by Ab'Bam when he led his Hebrews south, was in the

324 Josephus, *Wars*, I, 6, 2.

eastern parts of Mizraim, land of the Philistines, who were the "Egyptians", whom he subdued. It explains why Manetho, the Egyptian historian, in describing the invasion of the "cattle-men" - *Hyksos* he terms them - when Ab'Ram erected his fortress of Hebron (in the Egyptian tongue *Abaris* or *Avaris*, now Avebury), says that the invader selected a strategic post whence he could dominate the Egyptians on the one side, and hold Syria in check on the other, for Hebron was near the Syrian border;[325] as all this region was originally under the appellation of Gilead, *the chalk-country*, as is Wiltshire, the region concerned. In the time of Amos, as seen in his lament, Damascus had seized these very parts.

The mention of Cirencester as originally the frontier city of Ashdod, later Pelusium, through which Assyrians, Syrians, and Babylonians in turn had to fight their way when invading Egypt, indicates its important strategic site - although it stood for more than that. The necessity for an invader to overthrow this fortress first is explained by the fact that it controlled the highways from the north to south and east to west, and when in ancient days (and much later) battles were fought mainly by warriors in chariots, the importance of such a fortress is evident. These highways, indeed, isolated the various peoples almost as though they dwelt on islands and communicated with one another by channels. The regions in between, consisting of great forests, thick woodlands, moors, or swamps, absolutely forbade wheeled traffic.

It may be claimed with confidence as the accumulation of evidence has completely proved that Avebury in North Wiltshire was the Biblical Hebron and Ramoth-Gilead; so also was Cirencester beyond known early as Ashdoth-Pisgah - *Pisgah*, "the stream", was the specific name given to a certain area beyond the chalk highlands of Gilead, and explained by the Marlborough Downs (termed the mountains of Abarim in the Old Testament), when the Israelites had gathered together in the time of Moses like a swarm of bees on the border of Moab - now the county of Berkshire).

325 Josephus, *Against Apion*, I, 14, 15.

Balak, the king of Moab, anxious as to what would be the upshot of this great mass, called on the prophet Balaam to curse them:
"And Balak brought Balaam unto the top of Peor that looketh toward Jeshimar."

According to Moses, his deity ordered him to go to the top of Pisgah, which was over the valley opposite Beth-Peor. Thence Moses climbed up from the plain of Moab to the mountain (or hill) of Nebo, "to the top of Pisgah."(**Deuteronomy 34: 1**) He examined the flat country beyond to the north and west. As I showed in detail in my previous volume, all this occurred in the area near Hebron or Abaris, in the mountains (or hills) of Abarim, which occasioned the fears of Balak.

"Is it scarcely a coincidence that the highest point of the escarpment of hills north of Avebury is named *Nebo* Farm to this day? Or, that further eastwards, on the borders of Berkshire and Wiltshire, a mile from Membury Camp, we find the height named Balak Farm?"[326]

In this topography Ashdod lay to the north of Avebury some 2 miles away and from Nebo Farm less than 15 miles distant. It lay in this same Pisgah region but in the vicinity of the stream not the heights. Was it a reference to the stream or streams of the young Thames basin, about nine miles distant from Nebo Farm as the crow flies?

Ashdod, later Pelusium, was, as I have stated, the gate of entry into Egypt from Syria, the original Egyptian capital having been Rabbath-Ammon or No-Ammon - later Memphis, the very ancient Avalon or Glastonbury.[327] It was Pelusium whose defences Pharaoh Sesostris strengthened, and it was there that Sesostris, returning from his foreign conquests, was met by his treacherous brother. As Sesostris was the Pharaoh of Moses' time, it was in this period that the Assyrians, first under Shalmaneser and later under Sennacherib, invaded and overran Egypt, and when the latter king also besieged Jerusalem in the reign of Hezekiah. It was then that Ashdod held the Assyrian army at bay for

326 *Britain - The Key to World History*. Nebo and Balak offer an extraordinary example of the persistence of place-names, affording evidence of a remarkable period of prehistory.
327 *Ibid.*

three years according to Isaiah, and here where later when Psammeticus awaited the Persian Cambyses, who died at Damascus.

There are grounds for claiming that its later name was Heliopolis, the city of the Sun (Sirius) and also that it was called Diospolis, the city of God, possibly in relation to Sesostris, later deifed as Osiris. Herodotus gives a strange account of Sesostris (whom he calls Sethos), to the effect that when Sennacherib marched his vast army into Egypt, Sesostris was deserted by his soldiery. He had a dream that his deity Hephaestus - the Egyptian Ptah, god of magic and weapons - told him to face the enemy boldly. Sesostris, collecting such volunteers as he could enrol, traders, artisans, and so on, marched into Pelusium and pitched his camp. In the night a multitude of field-mice devoured all the quivers and bowstrings of the Assyrians, and the next morning, being without arms, they fled and great numbers were destroyed. In the temple of Ptah, adds Herodotus, stands a statue of Sesostris with a mouse in his hand and an inscription saying:
"Look on me and learn to reverence the gods."[328]

I would interpret the legend in this way: Ptah was in reality the Egyptian version of Apollo Smintheus, and in turn the Hyperborean Apollo represented the star Sirius, which was believed to send cometary bodies or earthquakes and volcanic eruptions to punish the sinful world. Smintheus was that mysterious "magic" phase of the god who sent these punishments, and the mouse symbol represented the subterranean aspect of his activity - that is, opening the earth with flashing violent and sudden fire, and sowing great destruction - an earthquake. This same activity - the *Drui-Lanach* of the priests, "artificial lightning" - was the secret science known to Chaldeans and Egyptians; termed "magic", a secret of an intensely mystic and divine nature only taught to high-degree initiates. In a word, such represented "explosive fire", gunpowder.[329] Ptah presided over this science. I conjecture that Sesostris, a high initiate,

328 Herodotus, II, 141.
329 **ED Note**: We may choose to interpret it in terms of more modern, deadlier weaponry, possibly scalar, given the nature of its effects.

managed to prepare a mine under the camp of the enemy and exploded it, whereby, panic-stricken, the survivors fled. Moses apparently used a similar device to quell the mutinous Levites, led by Korah, when he placed them in a prepared space and suddenly the earth opened and swallowed them up in circumstances which can only admit of such a conclusion. (**Numbers 16: 1-33**)

Whether Sesostris erected the temple to Ptah as Apollo Smintheus in Memphis or Pelusium in not clear from Herodotus' account, but in view of the circumstances it suggests the latter city which acquired the appellation of Heliopolis, or Diospolis. At a later time it was called Lydda, and as such appears in the New Testament. Lydda is mentioned frequently as in the district of Bashan and Gilead, and also as Saron: Saron in the time of Joseph was of considerable size and importance, described as in the neighbourhood of Thamna - once again the Thames which flows some seven miles to the south of Cirencester. St George, England's patron saint, was reputedly born and buried there after his martyrdom. It was destroyed by Vespasian, who was very actively hostile in these parts, and also laid waste Thamnas, Lydda, and Jamnia.[330] Lydda was rebuilt by Hadrian (a worshipper of Apollo, otherwise Helios), who named it Diospolis. Lydda is best known to the world by the account in the **Acts** of how St Peter cured Aeneas, who had been bedridden for eight years and, says the text, "...all who dwelt at Lydda and Saron saw him and turned to the Lord."

When we pause to consider these names and places it is noteworthy that we have Thamna and Thamnatha, and, not far distant, the Plain of Saron, where the royal herds were pastured in the reign of David (**I Chronicles: 27-9**), contiguous to Coele-syria, the Midland Plain. The name Saron is recoverable scarcely altered as Sarum, now Salisbury Plain, also in the chalk country. Gilead was the more northern part of the chalk lands and obtained its name from the "heap of stones" erected by Jacob and Laban at Mizpah, adjoining Ramoth-Gilead and Hebron (**Genesis 31: 46-8**), where stand to this day the remains of the famous Avebury Circle of immense monoliths which throughout early

330 Josephus, *Wars*, IV, 8, 1.

Israelite history was the place of assembly of the tribes in times of stress, and where they elected Saul to be their king. The "heap of stones" was named *Galeed*, which recalls Sir Galahad, one of King Arthur's knights, who came from these parts.[331]

Such an array of evidence surely cannot be lightly cast aside. Cirencester itself, a very ancient centre of civilisation, placed in the heart of conflicting tribal interests, between London, Bath, Bristol, and with tentacles which spread out from it to, or converged to it from, all parts. It is essential to an understanding of the past to bear in mind these ancient long distance, straight thoroughfares in which Cirencester, in the centre of what was Coelesyria, was placed. It is frequently claimed that the Romans built the ancient highways, and doubtless they improved on them, but they existed long before Rome.

The chief of these highways passing through Cirencester is the Fosse Way, which branched off the Ermine Street coming down from Caithness to York and Lincoln, where, at the latter city, began the Fosse Way. It passed through Cirencester - and still does - to Bath, and then to Axmouth or Seaton, the original Sidon, for Dorset was Phoenicia, with Tyre (Portland and Melcombe Regis) to the east and Gaza (Exeter) to the west, with Cornwall beyond, all reached by an ancient coastal highway which crossed the Fosse Way less than a mile from Axmouth. Another famous road passing through Cirencester is a second Ermine Street which began at Hungerford on the Great West Road from London to Bath, anciently called the Devil's Highway, and reached Cirencester through Cricklade, continuing to Gloucester and Wales in the west. A third is Akeman Street from Colchester to Bath, also passing through Cirencester where it was united with the Fosse Way. Another through road is said to have run from Old Sarum, near Salisbury, to Devizes, called the Lydd Way, and then via Chippenham to Malmesbury and Cirencester. More noteworthy still is the ancient Ridgeway from Norfolk to Salisbury Plain, going to Warminster (South Wiltshire), and ultimately to Axmouth (South Devon). This road, described as

331 *The Riddle of Prehistoric Britain*. Large masses of these stones of silicious limestone, some half-buried in soil, lie about one and a half miles east of Avebury Circle. These explain the "heap of stone" in the Chalk Lands.

one of the oldest in the world, traversed the Plain at Pewsey Valley northwards, past Knap Hill, crossing Hackpen Hill adjoining Avebury Temple, to Barbury (Hebron) and Liddington Castles.[332] This Ridgeway crosses the Marlborough Downs and, according to Hippisley Cox, was known as the Lydd Way.[333]

If this is accurate, an ancient trackway, called generally the Ridgeway (as it passes over the tops of the hills), coming from the direction of Salisbury Plain, was known also over a certain distance as the Lydd Way. Whatmore traces it as passing over Hackpen Hill, a mile east of Avebury, through the ancient British city I claim was Ramah (or Ramoth-Gilead), the seat of the Ram (Hermes), by Barbury Castle and Liddington Castle, to Weyland Smith's Forge on the border of Berkshire, and ultimately to Caistor, Norfolk.[334] It was known as the Lydd Way as far as Liddington Castle, a prehistoric camp with an encircling rampart and a deep *fosse*, about one mile from Ermine Street, which thence leads straight to Cirencester, via Cricklade, a town incidentally famed for certain Celtic stones and its mysterious saint named Sampson, who recalls Samson. It lies on the Upper Thames ("Timnath", Samson's city).[335] The name Lydd appears to survive in Lydiard Millicent and Lydiard Tregooze, as also Lydiard Green, all near Cirencester a few miles to the north.

It is not at all surprising if the Ridgeway from the direction of Avebury were called the Lydd Way because, according to the Scriptures, Pelusium or Ashdod was near Ramoth-Gilead and Hebron, the remains of the latter, namely Barbury Castle, commanding the Marlborough Downs in those parts and the ancient "British settlement" on its south, Ramah or Ramoth-Gilead, later the Rameses of the Egyptians. Its name *Bar*-bury is probably derived from *Abar*, the Egyptian name, called *Abar*-is by Manetho, a variation of *Eber* or *Heber*, "Hebrew", for Hebron was the city of *Heber* or *Eber*, alluding to Ab'Ram, Son-of-the-Ram, the Hebrew.

332 Frank R Heath, *Wiltshire*, p 39.
333 Hippisley Cox, *Guide to Avebury*, p 56.
334 Whatmore, *Insulae Britannicae*.
335 Timnath was where Samson wed the Philistine maiden and near where he killed the lion with his hands.

Barbury, the original fortress, is a large site, encircled by a double ditch and a rampart of great strength, enclosing over twelve acres.

If Cirencester were Lydda, formerly Pelusium and originally Ashdod (where King David visited a famous oracle like that of Dodona), the reference to St. Peter's miracle in curing Aeneas, gaining him fame in Saron, can be understood, for Ashdod was a sacred (pagan) city from the earliest records. These place-names, fitting into the localities as they do, and must do, have a claim to be given careful consideration in conjunction with other evidence, by all thoughtful persons who seek the truth and are not wedded to conventional notions.

Cirencester admittedly was a strategical city of great importance during the period of Roman domination. It was said to be the second largest town in Roman Britain, Londinium alone being greater in extent. It was certainly of eminence long before the Roman period. An old but anonymous writer says of it, "Cirencester is 8 myles directly west of Lechlade and was in tymes past a goodly cittie before Glocester was builded."[336]
"Some say," continues this writer, "the Emperor Constantine was crowned King of the Britons at this place... Cirencester was a very considerable place in that Emperor's tyme."[337] He mentions also a mysterious invader he calls Godrum or Gothrum:
"They say in ancient times he besieged the cittie with a great army for several years in vain; he succeeded by getting a lot of sparrows and wildfire and combustible matter being tied to their tails which liberated, set the cittie afire and Godrum entered in the confusion and took it."
Giraldus Cambrensis calls Cirencester the "City of Sparrows" and so would have heard of this tradition. "Sparrows" may have been a synonym for a different type of fire.

This curious tradition is only comparable with the story of Psammetichus, who was elected King of Egypt but was shortly after exiled by other Egyptian "kings" or princes. He succeeded in recovering Egypt with the aid of Carians and Ionians, but,

336 Stukely, *Historie of the Ancient Town of Cirencester,* p 5.
337 *Ibid*, p 7.

according to Herodotus, he pressed the siege of Azotus (Ashdod) for 29 "years" (or months) before it fell.[338] He adds, "Azotus is a great town in Syria"[339] - an error on his part, for it was always Philistine or Egyptian. The "sparrows" story may be part of Psammetichus' efforts.

The present town is erected over part, at least, of the original city. Originally Cirencester had strong walls and has yielded many outstanding antiquities which point to its former magnificence, such as tessellated pavements, and designs of ancient classical subjects by native artists; not necessarily Roman work, for both Greeks and Syrians used the like method. There were also great columns said to resemble those of Rome in the arches of Titus and Severus and in the Baths of Caracalla. There are also Ionic capitals with a strange moulding. Stone vaults were found deep underground, containing many funerary urns. The 17th century antiquarian Stukeley thought the vaults formed the foundations of an ancient temple. He acquired a "little head, with a tiara of very odd shape, like fortification work, probably to have been the genius of the city."[340] The description suggests Cybele (or Rhea-Cybele), the Cretan goddess, who was depicted on coins with a diadem of a turreted fort as her headdress, for she was the protectress of great cities. Cirencester also boasted its Basilica, 320 feet in length, similar to a Christian church but with reverse orientation, of which part of its south wall remains *in situ*; it was possibly a temple of Apollo. It is believed that the city boasted a former hypocaust, or baths, and it certainly possessed an amphitheatre. Among other finds were pottery, equestrian figures, earthenware with designs, many Celtic engraved stones and scroll-work, and also stone drainpipes; but perhaps the most instructive of all were paving stones deeply grooved by the wheels of chariots, betokening a great age.

We are told that the Romans gave it the name of Corinium, that Ravennas called it Corinium, and the **Antoninus Iter**, *Cornovium,*

338 Herodotus, ii. 157.
339 *Ibid*. pp 38-9.
340 Stukely, pp 38-9.

but without going into the dubious question of its identification, its prehistoric name was Cirencester, or, as will appear, Saron. The first half of its name is Ciren, a variation of Saron, otherwise Sirion or Sirius, the Sun, represented by Apollo. This interpretation is confirmed by adjoining names of areas radiating from the city, as the historian Camden discerned. There is North Cerney, South Cerney (*Sarn*-ey), Cerney wick (*Sarn*-ey), and Sharncote (*Sarn*-cote), all within a radius of three or four miles from the centre of Ciren or Saron. They all relate to the same intention indicating that Cirencester was the city of the Sun, hence, as in the Greek, for, as explained earlier in this work, Helios represented, not our great orb the Sun, but the star Sirius, deified in Apollo, the principal deity of the Britons certainly from the time of the Great Catastrophe, the god Bel of Babylon.

It is significant of the correctness of this identification that the ancient coat of arms of Cirencester, which may well has been acquired ages ago as in some other cities of Britain, is none other than the Phoenix, represented like an eagle, with a *flory tressure*.[341]

THE CIRENCESTER COAT OF ARMS

As is known, the Phoenix was the emblem of the Sothic Cycle, the one and only way of measuring the certainty of time, derived from the movements of that most famous star in the universe, Sirius, which takes 1461 years to complete its revolutionary course through the heavens. The Phoenix is therefore the rightful symbol for the

341 The *tressure (=braid)* is the border, double or single depending on which authority is taken. *Flory* was originally fleur-de-lys, (*cf trisula*), long associated with Scottish royalty.

city of Helios, otherwise Sirius. It may be added that among the relics of prehistoric Cirencester was a tessellated paving-stone of a zodiac. Here then, may we acclaim, is the ancient city of Heliopolis, in whose *nomus* the Egyptians included Hebron, or, to use its Greek name, Egyptian Thebes, city of Hercules.

Despite the survival of the name Saron as Salisbury Plain, it needs to be recognised that Saron formerly embraced the chalk country and included the Marlborough Downs. When King David grazed his flocks at Saron, it needs to be recorded that Gloucestershire and that same region was, and yet is, the great region renowned for its cattle and sheep. Herbert Evans says of Gloucestershire, "For six hundred years the Cotswolds were a vast open door over which roamed thousands of sheep whose wool was famous throughout England."[342] Bashan was the Biblical land of such stock.

If it be conceded that the events recorded in the Scriptures of these regions be correctly interpreted, it raises the question of Stonehenge, which one would have naturally supposed to be the City of the Sun. We read in the Scriptures that Shemed the Benjamite built Ono (On) and Lod, and in distant days there were two, in fact seemingly three, places known as Beth-Shemesh, the Place or Gate of the Sun. At an early time, in the day of Eli, the Philistines captured the Ark and took it to Ashdod and set it in the house of Dagon (Poseidon), whose image was found fallen on its face, and on the second day his head and hands had been severed. In fear, therefore, they took the Ark to Gath, where the people became consumed with a plague of emerods. It was then sent to Ekron (Accaron, later Ptolemais, on the Sea of Galilee), which also suffered with the plague, and it was finally taken in a cart to Beth-Shemesh, on whose border the Philistines left it, by the "great stone" of Abel, which may have been the famous Hele Stone at Stonehenge, and which lies at some distance, from the Circle. From Beth-Shemesh the Ark was sent to Kiriath-Jearim, not far away, and finally was carried to Mizpah, that is, Avebury (**I Samuel 5; 6; 7: 1-7**). It is possible, as Lod was Lydda, that On was Stonehenge.

342 Herbert Evans, *Gloucestershire,* p 67. Now nearly empty of sheep.

Sir William Smith, in his **Dictionary of the Bible**, says that at On took place the worship of Ha-Ra, the "abode of the Sun", which name On, by a change in punctuation, becomes "Aven".[343] Stonehenge lies near the Salisbury Avon, but in fact the Bristol Avon passes not far to the west of Cirencester.

It may, however, be remarked how these strange idioms be regarded as the ancestors of the English tongue. The sun temple to On, according to Ptolemy, was "On-i-On", which can answer to "One-the-One", signifying the only One God. "Ha-Ra" can be interpreted as the "High Ray", and the goddess "Isis" in effect may be resolved as "Is-Is", that is, the Living Goddess.

The origin of the English language has long been a mystery to transfer its beginnings to Scandinavia or Germany (as some do) is reversing its true course.

It is a surprising fact that whilst for many years I collected every possible reference to Heliopolis and laboured for long under the natural impression that it related to Stonehenge, the facts eventually compel its relation to Cirencester. It is true that Vespasian's presence at Amesbury, near Stonehenge, is recorded, but so it is in relation to the area of Cirencester. The most ancient stones of Stonehenge are claimed as those in the inner circle, termed the "Blue Stones", whose origin has been traced to the Prescelly Mountains of Pembrokeshire; while the outer circle of thirty lintels or trilithons originally are Sarsens evidently carried from the quarry at Avebury where hundreds of the same geological character still stand. When these were erected is an unsolved mystery. Mr Frank Stevens, formerly curator of Salisbury Museum, estimated the Bronze Age, *circa* BC 1800-1700.[344]

For my part, I believe these later Stones were carried overland from Avebury to Stonehenge in the reign of Sesostris, the Pharaoh of the Exodus (14th century BC). This great king, realising the growing

343 Sir William Smith, *Dictionary of the Bible*, p 654.
344 Frank Stevens, *Stonehenge Today and Yesterday*, p 56.

power and ambition of the Assyrians and Persians, set out to take time by the forelock by overthrowing his rivals, and as a preliminary, being warned of the considerable number of unfriendly Hebrews in his dominions (Hyksos, the Egyptians termed them), according to Manetho, had them rounded up and sent to Abaris, or Avebury, to work in the quarries. That was when Moses, a priest of On, killed an overseer and fled to Samothrace. The stones quarried were utilised for various purposes including the enlargement of the temple to the Sun at On. On his return from his first expedition overseas he imposed heavy task-work on the resentful Hebrews and on his prisoners of war - including Babylonians who, says Manetho, rebelled. It is also said by the same Egyptian historian and priest that he fortified his eastern frontiers as far as Heliopolis. Lepsius observes:
"Manetho and Diodorus make Sesostris meet his treacherous brother at Pelusium, and from this place Sesostris fortified the eastern frontier as far as Heliopolis"[345]

The actual frontier seems to have been at Lechlade, eight miles east of Cirencester, marked by standing stones. We may fairly estimate that this defence was because the Pharaoh realised the approaching danger of invasion by the Assyrians and others from the east and south. He set to work to erect a vast barrier, known to us as the Wansdyke, with a special eye on the Avebury area, which stupendous undertaking explains the "many mounds" and camps he ordered to be erected. If this be so, it is noteworthy that whilst he was responsible for the reconstruction and enlargement of Stonehenge, he did not include it in his defensive plans, which admittedly was not militarily feasible without extending the Wansdyke for many more miles to the south-east. This explains the age-old mystery of the Wansdyke, although we actually have a clue in the name Woden or Odin's Dyke, for it was the northern name for Moses.[346] It is wrapped up in the most stupendous crisis in the history of mankind.

345 R Lepsius, *Introduction to Egypt - Chronology*, p 432.
346 *Britain - The Key to World History.*

All this took place shortly prior to the Great Catastrophe, preceded by the ten plagues, all of which (except the tenth) were effected by celestial disturbances. We learn that the Phoenix appeared in the reign of Sesostris, which is only an occult allusion to the same event, for the mythical Phoenix really recorded the Sothic Cycle of 1,461 years, last completed in 1600; before that in AD l39, and before that in the reign of Sesostris in 1322-1 BC. Josephus mentions that Osiris was the god of Heliopolis,[347] and there is little doubt that Osiris, made judge of the Underworld, one who had been a mortal king, was the deified Pharaoh, Sesostris, traditionally destroyed in the Great Catastrophe, and who, by many scholars of this antiquarian age, identify with King Arthur. It is all in accordance with the debt owed to Sesostris, and to his piety, that subsequently Heliopolis revered him as the deity of the Underworld. All the evidence - the Phoenix, the Sothic Cycle, and Sirius - goes to prove that Cirencester was the city of Helios primarily, not the Sun as such, but Sirius, and that Sesostris may have been aware of this fact

It may appear surprising if, in identifying these parts of Britain with the original Egypt, and with Syria nearby, that the most famous relic of the past, Stonehenge, formerly an astronomical temple of great sanctity, was nevertheless not the Heliopolis so prominent through the Bible ages. Yet the facts of the case speak differently, and, as the historian, I can but present the evidence without striving to fit sites wrongly into a preconceived belief.

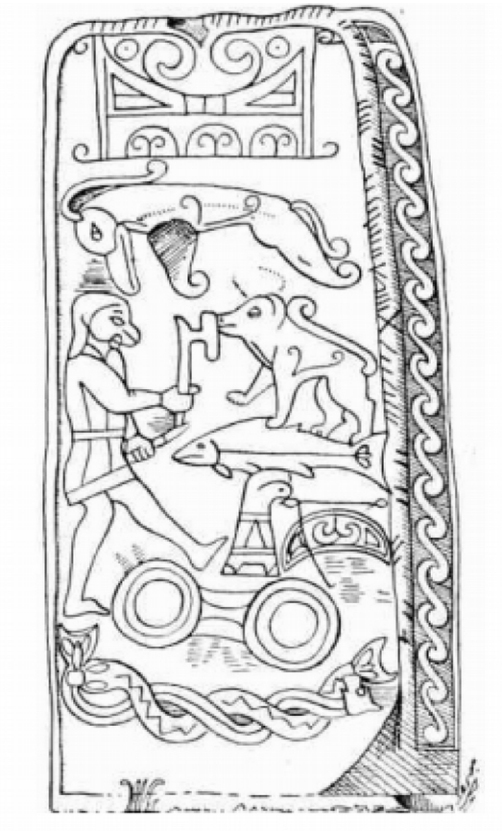
I have said little of Damascus itself but sufficient to indicate that its situation and sphere of interest lay directly along the great Midland Plain, the Thames Valley, extending to Cirencester and often much farther beyond. I might, perhaps, add that, to the north-west, from Worcestershire to the Mersey region, was the area known later as Mercia, a name practically identical with Moesia, signifying in effect Moses' sphere of influence. In other words, here resided the tribes of Israel, Ephraim and Manasseh.

347 Josephus, *Against Apion* I, 26.

Damascus, the great commercial mart, with its noted castle and its great river, its port, its business, in the trade of export and import, foodstuffs, wool, corn, and manufactured goods, stands out on its ancient site. The Damascus in the East, placed a considerable distance inland, with no rivers, in no way corresponds with the facts of history.

APPENDIX B

THE GOLSPIE STONE AND THE FLOOD OF NOAH



THE GOLSPIE STONE

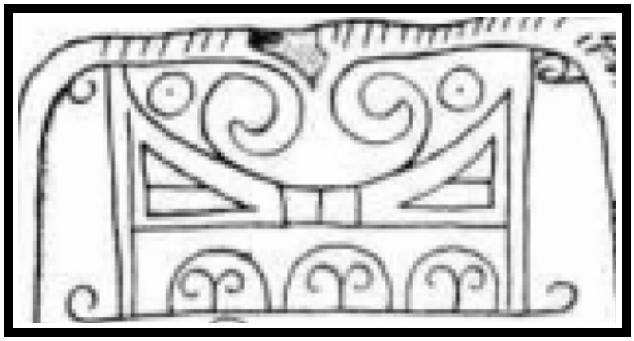
The Golspie Stone, a zodiacal record of the Flood and the period when Hercules cast down his pillars, is a *stele* of archaic design, standing upright about 6 feet in height, in Craighton Churchyard, Dunrobin, Sutherlandshire.[348] Its engraved symbols were erected by survivors, doubtless Caledonian Druids, in order to convey the story of the tenebrous event. It gives the most incisive evidence of the intention of those who erected it but there are several others of like character still standing and gradually deteriorating through weathering in the long ages. These priceless relics should be carefully preserved by the nation but the generality of archaeologists are ignorant of the cause which led to their erection or of the meaning of the symbols. The Golspie Stone is probably more than 3,200 years old.

348 **ED Note**: It was transferred from Golspie churchyard to Dunrobin Museum in 1868.

This vastly interesting stone contains nine separate figures - ten, if we include the series of figurative serpents entwined along the sides; a celestial invasion, for according to ancient myth Typhon or Set - a vast fire-breathing dragon with a hundred serpentine heads, various fearsome voices, and destructive winds - contended with Zeus for the throne of the lower world. Zeus hurled him to earth with his lightning, according to Homer, in the land of the Arimi (Aram, Chaldaea), although another account says he was crushed to death in Sicily (originally the Isle of Man). Both are correct, when understood.

The figures of the Golspie Stone are explained separately:

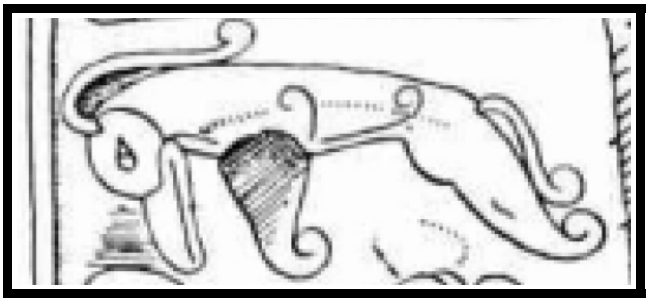
1. Square of Heaven:



Par-Ammon (or Hermes) and Ptah divided the heavens into four quarters and thus formed the Square of Heaven. Apollo (or Horus) was Guide of the Northern Horizon and was depicted in the form of a pillar or pole (*ie,* the North Pole of the Heavens), surmounted by a hawk as the Guardian of the destroyer Set.[349] The design outlines the Hawk's heads in duplicate, attached on either side to the pole, with a watching Eye. Note also that this design gives in the centre the *Tau* (which, inverted, symbolises destruction, as does similarly the omega). This is the part of Heaven invisible to mortal eyes, and as such is divided off from the lower part. Here appears in triplicate the sign Aries, in each case concealed in its "house", meaning that it has not yet risen above the equinoxial horizon, but is destined shortly to so emerge, the Sign-to-be, marking the Vernal Equinox. At the moment, it tarries.

349 A W Churchward, *Signs and Symbols of Primordial Man*, pp 71-2.

2. Cetus:

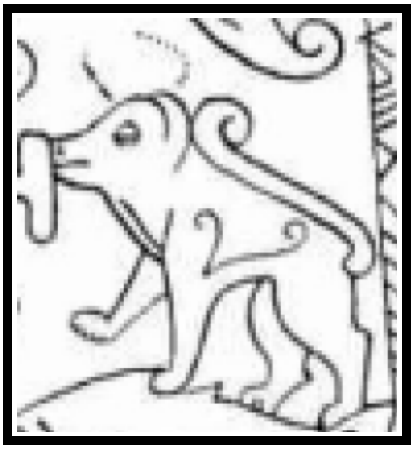


This strange amphibious beast, affecting dry land and sea, with a single extended horn, a big eye, a duck's beak, flippers, and a tail, represents Cetus, sometimes described as Leviathan or Whale. Archaeologists, totally unaware of the identity of the monster, label it as an "elephant"! The importance of this figure in the science of eschatology, as regarded by the ancients, is evidenced by the fact that this sinister emblem appears on no fewer than 22 Thoth (Hermetic) or Seth Pillars in Scotland.

The celestial sign of Cetus properly lies between the signs of Taurus and Aries, and the instruction here is that, as his horn indicates, pointing to the first House of Aries, and the bright star in his cluster, Alpha Ceti, was at that actual period the star of the Vernal Equinox, rose after the former Taurus and ahead of Aries. In other words, watchers of the Heavens at the period of the Vernal Equinox (March 20-21) would observe Alpha Ceti. The intention here of the designer is to depict with exactitude the brief period between the decline of *Omega Tauri* and *Alpha Arietis*, intervening accordingly between the decline of the one zodiacal sign and its successor. The period thus referred to can be determined.

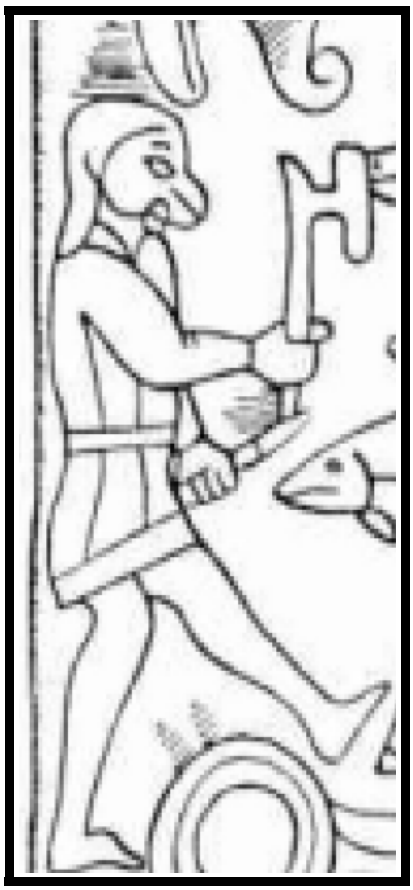
An important factor in this arbitrary figure of Cetus (for, like the other celestial signs accorded fanciful descriptions by the ancients, in no sense by its starry host does it indicate any amphibious monster), is that its name, Cetus, is derived from Set (or Typhon), the red dragon of the skies, who traditionally nearly destroyed the world. In fact, in addition to exact zodiacal indications of the Golspie Stone, in mythological designs the aim is to outline the actual tragic eschatological facts.

3. Taurus:



Following in strict precessional order is the sign of the zodiacal Bull, the Sign-that-has-been. The imperfection of the engraving makes this figure appear somewhat dubious but its situation is accurately placed, seemingly threatened by the axe of Orion.

4. Orion:

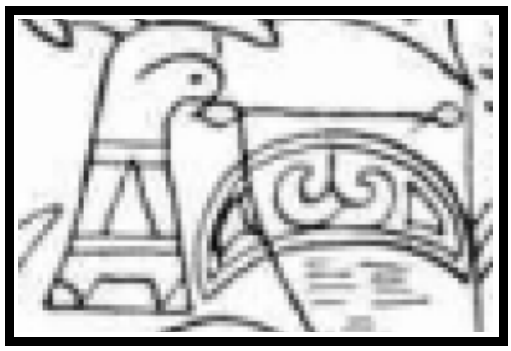


This constellation is in his proper order, placed westwards, and traditionally the Hunter, with his axe or club, with which he seems to menace the Bull, is related to his never-ending pursuit of the Pleiades in Taurus.

5. Pisces:

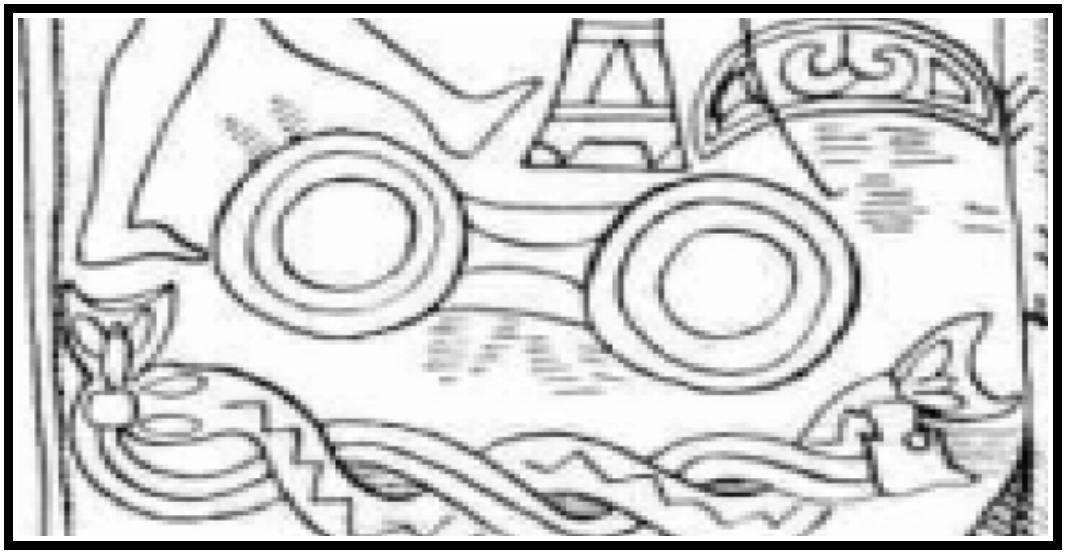
The zodiacal fishes straggle constellationally over a wide area between Aquarius and Aries but only one fish is shown symbolically here. By the slow retrograde movement of the Equinoxes through the various signs, the Vernal Equinox, the recognised system of celestial measurement, has long ago deserted Aries and is now more than half-way through Pisces.

6. Aquarius:



This sign, which properly precedes Pisces, the Water-bearer, is a later zodiacal figure, for as such, it relates to the Flood. Earlier, as in certain zodiacs and Macedonian coins, the sign was Pegasus, depicted by a queer figure which may be intended for a horse's nose and mouth, placed to the left of the inverted Moon. Pegasus is designed on Assyrian zodiacs as a head on a pillar, or enclosed within an inverted urn. In this sign the crescent Moon's inverted horns indicate great rain and the *trisula* (trident) in the lunar crescent, as explained by Count d'Alviella in his **Migration of Symbols**, like the Greek omega, indicates the End - the Catastrophe. It should further be noted that, in the design, the symbols of Taurus, Pisces, and Aquarius are all somewhat cramped to make sufficient room for the following emblem, for which reason, we may presume, was the sign placed out of its actual position after Pisces, because Aquarius was the sign of the lunar position when the actual disaster took place.

7. The Chariot Wheels:

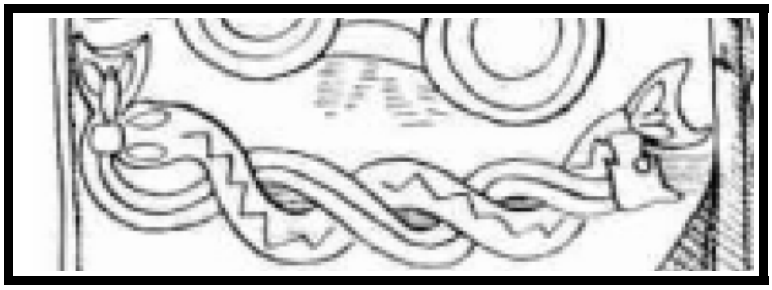


This is all-revealing of the intention of the designer. It symbolises the comet or, rather, what the ancient astronomers believed to be a twin comet (the "chariot" of Helios), as it fell in apparently two main sections. It probably first came to be observed in Aquarius and struck in the sign of Orion, where Sirius is constellationally placed - that is, five months later. The "bridge" which links the two circles may indicate a luminous link between the two portions. Something very similar occurred with Biela's Comet of 1845.[350]

This sign has been found frequently related to the same event on amulets, rocks, wall-paintings, and early British (Cassi) coins, in conjunction with the sign Pegasus. It appears also on 36 of the engraved stones of Scotland out of 150 reproduced in the Spalding Club's **Sculptured Stones.** Archaeologists describe it as "Spectacles", but it undoubtedly symbolises the chariot wheels of Phaeton's chariot which he drove so near the earth that his father Helios (Sirius) flung him into the river Eridanus to prevent the world from being utterly consumed by fire.

350 *The Mysterious Comet*. Biela's Comet split into two parts after achieving perihelion, new tails shot out and the two nuclei burst into activity. Between the divided parts stretched a bar or arc of a gaseous character.

8. Eridanus:



The river Eridanus, into which Phaeton was traditionally plunged, Is indicated there in flames, shown by entwined dragons. It is situated between Cetus and Orion, who in full zodiacs has his foot on one of the heads of Eridanus, but is really threatening Cetus with his weapon. Orion, the great prehistoric Celtic giant Fingal, the famous hunter and warrior, the Biblical Nimrod, represents the west where was the Eridanus, the Hebridean Sea.

Such then, according to my researches, is the interpretation of the Golspie Stone. A little while before the Great Catastropbe, when the Vernal Equinox was in the sign of Alpha Ceti, a new celestial body arose in the east, was apparent when the February sunrise was in Aquarius or Pegasus, and struck the final blow in Orion, that is during the heliacal rising of Sirius, as declared by ancient writers. On many of the Thoth or Seth Stones, what archaeologists describe as a "zigzag" or "sceptre", is shown, in connection with the "chariot wheels" to represent the *Dis-Lanach*, or Lightning of the Deity.

It may be mentioned that, according to the indications of the Golspie Stone, 46 degrees of the precessionary movement have since succeeded one another, and as each individual degree necessitates 71.74 years, according to astronomical lore, this gives us the period of the event as approximately 3,300 years ago, or, from the present time calculating backwards as BC 1350. As the 46th degree has yet to be completed, the probable date was *circa* BC 1322.

APPENDIX C

ATHENS AND DUMBARTON

In the **Timaeus** of Plato, the wise old priest of Sais, in Egypt, addressing the famous Athenian statesman Solon about the island of Atlantis, used these words:
"You do not know that there dwelt in your land the fairest and noblest race of men which ever lived of whom you and your whole city are but a seed or remnant. And this was unknown to you, because for many generations the survivors of that destruction died and made no sign. For there was a time, Solon, before that great Deluge of all, when the city which now is Athens was first in war, and was pre-eminent for the excellence of her laws, and is said to have had the fairest constitution of any of which tradition tells."[351]

The priest described how Athens, in the long war which immediately preceded the Deluge, defeated and triumphed over the invaders from overseas, but that there suddenly occurred violent earthquakes and floods that destroyed Athens. The truth of this is supported by the famed Pan-Athenaic Festival, traditionally instituted by Erechtheus, which every fifth year commemorated the defeat and destruction of the invaders with the aid of Athene. In the Pergamane Reliefs the Gigantes are represented with wings and serpentine limbs.

In **Britain - The Key to World History**, I advanced reasons for the belief that the original Athens, related to this war prior to the Deluge, might be the city in the south, the present city of Bath, originally the Philistine capital Gath. The claim was advanced for various reasons, not only in the similarity of name, Athens and Gath, but also by the fact that the antiquities of Bath reveal the worship of the god Poseidon and the goddess Athena; and again by

351 Plato, *Timaeus*, 23. Athenian laws and public offices were closely related to civic institutions, the centre of which was the *Prytaneum.* Magistrates were called *Prytaneis*, and every high executive post *Prytaneia*. The Welsh name for Britain is *Pretan* or *Prytan.*

the even stranger coincidence that the ancient water-supply of Athens was called Callirhoe, or seven streams - hot streams identified as being situated near to Gadara in the south.[352] The main reason, however, was that the city of Athens stood at the heart of the struggles against the oversea invaders of Egypt, to which the priest of Sais referred. There were other indications also, in the fact that not far distant stood the original Cadmeian Thebes (the Biblical Hebron), and that in the vicinity were the people of Argob, all associated with Og, the eponym for the Ogygian Flood, as the Athenians called it.

If the priest of Sais were right, after the destruction by war and the Great Catastrophe, only a seed or remnant of the first Athens or Gath remained. The accepted belief of the ancients was that Erechtheus, with a mysterious origin, was reared by the goddess Athene and afterwards became the first king of Athens. He was reputed to have been an Egyptian, who led his people to the craggy Rock of the Acropolis and was later deified. Despite the statement of Herodotus that the Athenians had never changed their abode, the Athenians themselves were probably unacquainted with their antediluvian city in the south of the Philistine country, Gath or No-Ammon. In the like manner in which the Thebans had migrated to Greece, so it is at least feasible to believe, as Plato records, that Athens had played its great part against the invaders in the south.

The evidence which points to Dumbarton, whose remarkable, upstanding rock that dominates the estuary of the Clyde in the former Hellenic lands, is so reminiscent of that of Athens. Pennant, the English descriptive writer of nearly two centuries ago, describes Dumbarton Castle as standing on a "two-headed rock of stupendous height, rising in a strange manner out of the sands, totally detached from all else, towering 240 feet above the shore, an impassable precipice except on the side of the Governor's House."[353] He also cites Boethius, who claimed that it defied all Agricola's efforts to capture it.

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352 Josephus, *Antiquities*, VIII, 6, 5. Related to Lake Asphaltis near Sodom and Gadara. Herod the Great took the thermal and medicinal waters of Gadara shortly before he died. *Britain - The Key to World History.*

353 W Pennant, *Tour in Scotland*, I, p 249.

There is no denying the fact that it responds to the classic descriptions of Athens in every way. It was adjoining the sea, and from its prominent position could command the adjoining seas. It was said that when mariners rounded the Point of Sunium they could see the colossal statue of Athene Promachos on the highest point of the Acropolis. Actually Sunium Point in Greece, so called, lies over 30 miles from Athens and is not visible from it. On the other hand, a ship sailing up the Clyde when rounding Cloch Point, some 12 miles distant, as the crow flies, can immediately spot the famous landmark.

The most ancient tradition of the Acropolis, of course, was that Erechtheus had to decide whether Athene or Poseidon should become the chief deity of the city. Poseidon, with his trident, split the rock in two parts and formed a well of salt water named Erechtheis, but Athene planted an olive tree on the rock, which was considered the greater miracle by Erechtheus, and consequently the city was named after her. Admittedly the olive tree is a thing long of the past in Northern Lands, although once widely cultivated, but the effort of Poseidon still survives to confirm the legend. The rock of Dumbarton is split in two parts, and in Pennant's time contained a well of salt water. In Muirhead's **Guide to Scotland**, is a more recent reference to its ancient "brine-pit". The present Athens can produce no evidence of a split rock or a salt well. On this same Acropolis was built a temple to Erechtheus, on a site where was an oracle of the gens Butadae, originally Egyptians (or Philistines), whose name is still preserved in the Island of Bute nearby in the Firth of Clyde.[354]

What British traditions survive of this city of Dumbarton? It was venerated as most ancient. Innes says that the Kingdom of Cumbrens or Cumbrense originally stretched from "Dunbritten"[355] and the Northern Wall (the Antonine Wall) to the South Wall in Northumberland, and that its chief seat was the "impregnable rock

354 Findlay Muirhead, *Scotland*, p 136.
355 Thomas Innes, *Historians of Scotland*, VIII, pp 18-9.

or castle called Alcluyd, Areclyd, or Dunbritten".[356] The name Dun Britten, fort of the Britons, points to Dumbarton, later mistress of Strathclyde, as claiming a British origin. In later times it was generally called Alcluth, in the country of the Attacotti. Its antiquity and importance is confirmed by the Act of Union which specified that Dumbarton, Edinburgh and Stirling must remain garrisoned cities, yet without defining what specific reasons lay behind the demand, except that all were ancient and played a leading part in early Scottish history.

Richard of Cirencester states that the Attacotti (or Eitha-coete) were in Dumbartonshire, next the Damnii (Stirling), and Irving says that "Alcluth" was also named Theodosia.[357] Theodosius, father of the later Emperor of the same name, who forced pagans to adopt Christianity, in 367 was sent to Britain by Valentinian because certain tribes - the Picts, Scots, and Attacotti - were in arms against the Romans. They were said to have pillaged Augusta (Edinburgh) and to have carried off many as slaves.[358] Theodosius, after subduing the Attacotti, made Dumbarton capital of the Roman province named Valentia (after Valentinian), the former Strathclyde. This apparently endured until the year 869, when, according to the **Annals of Ulster**, "in that year the city Alclud, so famous of old, which is situate at the west extremity of that famous wall, was destroyed by Daco".[359]

Dumbarton thus emerges with the reputation as "most famous of old", but without giving any clue other than that in 367 it was regarded as the centre of activity in the serious challenge to Roman predominance. Yet the fact cannot be overlooked that the city with its outstanding rock possesses the characteristics of Athens, moreover, that the people were called Attacotti, a name closely related to the Greek Attica, of which Athens was the heart and soul, so to compel close consideration. In addition, and most especially, Dumbarton stands exactly where Athens stood at the time of its

356 *The Riddle of Prehistoric Britain*. Butadae, Egyptian *Buto*.
357 J Irving, *Book of Dumbarton*, p 10.
358 J Irving, *Book of Dumbarton*, p 10.
359 Gildas, *Annals of Ulster*, VII.

capture by Xerxes, as described elsewhere in this present work. It fits in, moreover, with the descriptions of different parts of Hellas outlined in my previous works on the subject, as a glance at the maps in the present volume will indicate clearly.

We have, I suggest, another most interesting clue to the position of the original Athens. The city, as we are aware, was very maritime and possessed three ports, the Piraeus, Munichia adjoining the former, and the long-distance port of Phalerum, all connected with the city by long walls. The city itself was walled over a mile round. There were double walls to the Piraeus and Munichia, distant (forty stadia or a little under five miles beyond the city wall). Phalerum, with a single wall, lay at a far greater distance with its harbour in what was called the Gulf of Phalerum. According to Smith's **Classical Dictionary**, the extension beyond the city walls amounted to 174½ stadia, or a little under 22 miles from the Piraeus or 26 to the citadel.[360] Which is a very curious fact of itself, for why, with two harbours at its door, so to speak, did Athens require so distant a port as Phalerum, and one so important to her maritime interests? The present Athens entirely fails geographically to explain the problem, for its supposed Piraeus and Munichia are placed at about 3½ miles from the city and Phalerum actually nearer, about 2 miles, and in any case possessing no archaeological evidence to support such claims. Can the puzzle be explained? Can we realise why Athens required a port so far distant from the city, and for which long protective walls were necessary? Such cannot, of course, apply in any way to the topography of the existing Athens.

After the rout of the Persian ships at Salamis, Herodotus tells us that those which escaped the Athenian pursuit fled to Phalerum, "and there sheltered themselves under the protection of the land army," adding, "these all assembled at the port of Phalerum, thus obtaining safety from their pursuers."[361] It is obvious that this port could not have been situated in the same open sea as where Salamis stood, for

360 Sir William Smith, *Classical Dictionary*, Athens.
361 Herodotus *Hist.,* viii, 92-3.

otherwise the enemy ships would have been completely at the mercy of the victorious Athenians and their allies. Note, also, that they "sheltered themselves under the protection of the land army," the inference being that the Persian soldiery, then masters of Athens, could protect them. There is only one possible explanation of the given facts, namely that they had sought protection in a river or canal which led to Phalerum, a port which faced the eastern sea or Hellespont.

Let us consider the situation of Dumbarton in this matter:
The **Annals of Ulster**, as was noted, say that the famous Alclud was situated "at the extremity of that famous wall," associating it with the so-called Roman Wall. Gildas, who was born at Alclud, says that the wall extended from sea to sea across the island, and that it "stretches westwards to the city Alcluth."[362] The Venerable Bede says that the wall "began in the east from Abercorn to Penfahel," as the Picts named it (Falkirk) and "stretches towards the west to terminate close by the city Alcluth."[363] These two reputable historians of their period both associate the Roman Wall especially with Dumbarton, and the question arises if some wall did not exist long before the Roman times. There are indications that a turf wall existed from Old Kirkpatrick, some 4½ miles east of Dumbarton, and led to Falkirk, with various traces of a canal, or, as usually described, a "ditch" of a much earlier period.

It is an interesting problem. Lollius Urbicus erected fortresses, and a stone wall in 138, and later, Severus built a wall, *circa* 208 -210, after crossing a "vast ditch" into Scotland in 208. There are 22 to 23 place-names of forts across the Isthmus over a distance of some 36 miles, from the Clyde end, Bowling, 3¼ miles east of Dumbarton, to the mouth of the Forth at Bo'ness, Abercorn. The sites of importance in our quest are Old Kirkpatrick, Kirkintilloch, Castle Cary, and Falkirk. Of these, Old Kirkpatrick lies about 4½ miles to the east of Dumbarton, Kirkintilloch is ll½, Castle Cary 16½, Croy is 20½, and

362 Gildas, vii.
363 Bede, *Historia Ecclesiastica*, I, 12. Whatmore.

Falkirk is 26½ miles, based on Ordnance Survey, all associated with the wall and a former waterway. The suggestion to be made is that Falkirk was the original Phalerum, Athens' long-distance port.

There exists much confusion about the origin of the Wall or Walls, as to which were built by Romans and which by Britons. This wall or fortification was originally a turf rampart with a parallel *fosse* or ditch alongside it. According to the **Antonine Iter** there were no fewer than 22 or 23 forts where Roman troops were quartered but they were not all in existence at the same time. About 230-237, according to Gildas, the Britons appealed to Rome, who drove back the enemy and then ordered them to build a new wall between the two seas; this they erected of turf but it failed to keep the enemy out. Again they appealed to Rome and again were assisted to erect a wall, this time of stone, from sea to sea.[364] The original turf wall with its ditches goes from the Clyde to Falkirk. Yet the Britons could not have built the canal, since Severus had crossed the "vast ditch" in 208.

When we examine more closely the region between the Clyde and Forth, according to Sir A C Ramsay, in the alluvial plains between the two rivers, in the Clyde neighbourhood at various times, in cutting trenches, canals and other works, the bones of whales, seals, and porpoises have been found on a height of from 20 to 30 feet above present sea level. He remarks:
"Now, it is evident that whales did not crawl 30 or 40 feet above high water mark to die, and therefore they must either have died on the spot or have floated there after death. That part of the country therefore must have been covered with salt water which is now occupied simply by common alluvial detritus."[365]

Ramsay placed the western extremity of the Wall to the point where the Kilpatrick Hills descend abruptly to what was then the sea shore and so saved any further need of fortification.[366] Investigations at

364 Gildas, D*e Excidio etc*. XIV, XVIII.
365 Sir A C Ramsay, *Physical Geology and Geography of Great Britain*, p 528.
366 *Ibid*, p 550. They could have been thrown there by a tidal wave.

Old Kirkpatrick have revealed the former existence of extensive quays and docks marked the entrance of the Clyde to it, though it has now retreated elsewhere. The *fosse* originally began there and along the line of the wall are many signs of the former waterway. Jessie Mothersole, whose archaeological work in connection with the Roman Wall is based on the investigations of General Roy, gives the following information of a *vallum* and canal starting from Dumbarton:

1. Old Kirkpatrick: distance from Dumbarton, 4½ miles; evidence of former large quay and docks; was the port of Dumbarton.

2. Kirkintilloch: 7 miles east of Old Kirkpatrick; a stream ran at least as far as this site, leaving various traces *en route.*

3. Croy Hill: 4 miles beyond the last; evidence of former *fosse* nearly 16 feet deep and 20 -30 feet in width; on its east a break of 50 feet of the ditch.

4. Castle Cary: 3 miles north of Croy, one of the most important forts along the line, surrounded by a very strong wall of stone with roads in all directions; evidence of ditch found here.

5. Seabegwood: a great fort connected with Rough Castle; ditch and canal converge; pits at Rough Castle, one mile from Camelon, full of water.

6. Falkirk: 6 miles from Castle Cary; ditch or canal which widens considerably beyond. The remains of Camelon are about one mile from Falkirk nearer to Castle Cary. The investigations made by General Roy led to the discovery of several docks and evidence that cargoes were carried to and from the Clyde, where a large transport trade was conducted. He found many fragments of Samian and Roman ware in the near neighbourhood. It was consequently a port of considerable importance. [367]

367 Jessie Mothersole, *Roman Scotland*, pp 55, 70, 82, 84, 87, 92-3, 95.

The distance between this once maritime harbour and Dumbarton, along the line shewn was approximately 24½ miles, a distance accorded to the Long Walls. It appears also that an ancient canal linked the two extremes, from Old Kirkpatrick to Falkirk. Ramsay also refers to the port of Falkirk which assists in understanding its early position:

"The remains of these docks near Falkirk were described in detail by General Roy when commencing the triangulation of Scotland for the Ordnance Survey. When built, they were of course close to the tide and stood on the banks of the stream called Carron, believed by Geikie to have been tidal; but the sea does not come near to them now."[368]

When we view this accumulation of evidence of a former waterway in connection with the other evidence which points to Dumbarton as the original Athens, in which Old Kirkpatrick answers to the original Piraeus, it is impossible not to identify Falkirk as the original long port of Athens, Phalerum. In fact we can only explain the maritime activities of Athens in her historical period with the presence of this port having its outlet to the eastern sea, namely the Hellespont, so essential to her naval supremacy. Here lies the explanation of the Long Walls to Phalerum. It may be added that the early charts of the Venetians (the Mediterranean Phoenicians) reveal an interesting route whereby their vessels which entered the Clyde evidently passed through the Isthmus where a large castle is indicated. Mothersole, describing the Wall, says that before Severus repaired the forts, there was a famous place marked in maps with a great castle in the centre.[369]

From the foregoing, therefore, we are justified in drawing the conclusion that the survivors of Xerxes' Persian fleet rowed their ships through the canal, escaping from the Athenians, and assembled at the port of Phalerum without molestation, as the

368 Ramsay , *op cit*. p 551.
369 Mothersole, p 71. In all probability it was where Castle Cary stood.

Athenians were manifestly prevented from following them along the canal since the Persian army occupied its banks. Falkirk, like many other important sites through the ages, possessed various names, from the Biblical Hinnom, near Jerusalem; also as Camelon or Camulodunum, and earlier as Pen-phahel (*pen*, Gaelic; "head", *phal* or *Phalos;* Grk "lime", *eg* the lime region as Falkirk is), hence the name of Phaleron. One other aspect of its position might be mentioned. Falkirk, although geographically in Stirlingshire, lies adjoining the region of Cumbernauld, which even yet is a detached part of Dumbartonshire, away from the modern borders. There is always a reason for such detached parts of counties and the inference is that at some past date this area was a part of the Attacotti country. If a further conjecture may be indulged in, it seems possible that its later name of Camelon or Camulodunum (the Roman adaptation) was derived from the Campbell clan (formerly pronounced "camel"), whose territories in early days were doubtless in the region of Inverary as now, and that they were the original Lacedaemonians or Spartans, who subsequently became the important power in these parts.

I cannot continue here at length to indicate the changes in the bed of the Clyde through the centuries, but one certain fact emerges, namely that the actual situation of Dumbarton on the very shores of the Clyde Estuary leaves no possibility of any port in its near neighbourhood. Archaeological researches at the beginning of the century discovered a prehistoric pile-structure with a landing stage at Dumbuck, one mile from the city, within the former high-water mark, and another at Landbank, on the opposite bank of the Clyde, said to date back to the Early Bronze Age.[370]

In considering such evidence as has been advanced, recollecting more notable features of this inquiry, we have the split rock formation of the original Athens found at Dumbarton but not on the Acropolis of the present city so-named; there is also the salt well or

370 John Bruce, *Proceedings of the Scottish Antiquity Society*, 1899-1900; Munro, *Proceedings of the Philosophical Society of Glasgow*, XXX, p 268; Andrew Laing, *The Clyde Mystery*, pp 40-1, 51.

brine pit existent at Dumbarton but not at the other city; we have exceptional characteristic traces of the Athenian ports, Piraeus and Phalerum, with their long walls, logically explained as related to Dumbarton but quite unaccountable in the southern city; we have the situation of Dumbarton in conjunction with the original Hellenic states and regions exactly where it should be in relation to Thessaly and Boeotia, with the Peloponnese nearly where we may trace the original site of Corinth in the Crinan Isthmus across Cantyre, a region of great antiquity; we know the name of the tribe whose capital was Dumbarton was Attacotti, only a variation of Attica; similarly the Butadae, a very important *gens*, who had charge of the oracle of Erechtheus on the Acropolis of Athens, and were supposed to be descended from Butes (a brother of Erechtheus), bearing a close resemblance to the name Bute, the island near to Dumbarton; and the name Erechtheus may be recalled in Loch Ericht which may have marked the northern boundary of the Attacotti originally; and not least the use of the name Prytan in various ways, as Prytaneum, Prytaneia *etc*, to denote distinction in the highest forms of citizenship and law, the Prytaneum being the centre of civic life and dignity, the Council Chamber, whose presiding genius acted much as does the Lord Mayor of London or the Lord Provost of Glasgow or Edinburgh today, but with greater powers. There are no Prytaneum remains in the present Athens, but it must be admitted that Dumbarton can shew nothing whatever of any such antiquities, although we may find an explanation in the occupation of it by the Romans and the complete sweep made of Alclyd later by the Norse pirate Daco.

The history of Athens not long after the destructive Peloponnesian war, where clan fought furiously with clan by land and sea, to the impoverishment of all, is little known. This famous city became scarcely more than a dependant of the patronage of the Romans after its capture in 86 BC by Sulla, who destroyed or removed many of its treasures. Its greatest patrons were Hadrian and some of that Emperor's friends or followers, like Herodes Attica, who built the Odeon. Hadrian erected or rebuilt many temples and famous

buildings, including the restoration of the Dionysiac theatre. More especially he erected the great temple of Olympian Zeus - of which it is claimed that Pisistratus began to build it in BC 530 (though he scarcely did more than lay the foundations), and that in BC 174, Antiochus Epiphanes, King of Syria, so active against the Jews, began to build it, but died. Somewhat strange that he should have intervened, unless we look at the matter with a reconstructed vision. But perhaps the original foundations were built elsewhere!

Let it be understood that I do not seek to disparage the modern Athens. If she is not the original city, she is the daughter and has inherited the Athenian traditions. Nevertheless, the interest taken in the present Athens by Hadrian has a certain piquancy, for that Emperor travelled more widely than any other, except possibly Vespasian. We must recollect that he did things on a big scale, such as when he not only destroyed Jerusalem but completely obliterated it from the map until Constantine restored it - elsewhere. In the same way Hadrian was perfectly capable of transferring Athens to a suitable site more convenient to Rome did he desire so to do; or if Athens the daughter had been established where it now is, of transferring any sites or buildings; or again, as there is reason to believe he visited Scotland personally, he may have instructed architects to set up or "restore" certain classic temples or edifices elsewhere.

We know from Greek historians the records of the most famous buildings on the Acropolis, but we cannot be certain from examination of the ruins that all of them actually belong to the original dates or sites of the present Athens. One curious sidelight was revealed in connection with the Athenian Treasury, which was restored may years ago by Hormolle, with its inscription as follows (the letters in brackets being missing):

Αθεναιοι τ(ο)ι Απολλων(ι άπο Μηδ)ον άκ(ροθ)ινια της Μάραθ(ω)νι μ(άχης)

The interpretation is:
"The Athenians (dedicated) to Apollo first fruits of the Battle at Marathon (taken) from the Medes."

J G Frazer pointed out that though the letters feigned to be archaic they were really only of the 4th century BC.[371]

Who had such a motive and why? Also, it would have been interesting to learn how Frazer whose knowledge of the Hellenic world none would doubt should be able to identify the work as definitely 4th century BC. In other words could someone not have been deputed in, say, Hadrian's time, to carry out such a deception as to emulate an archaic inscription but could not devise anything earlier than the one chosen? If one such edifice was thus treated, how about others?

One thing certain about the Romans is that they had no qualms in looting anything on which they set their hearts. Augustus, for example, took to Rome the hide and tusks of the Calydonian Boar, stripped from the temple of Artemis in Arcadia, which must have been a Scottish trophy or relic. Romans were always touchy about the lack of antiquity in their history even if they did claim descent from Troy and, like the Americans today, who will acquire some ancient building and re-erect it in their home town, so the Romans, in patronising Athens, and in re-dressing her, doubtless felt that the learning and philosophy for which Plato was famous, radiated a glory on Rome herself, the patron of Athenian culture.

If it be that Athens is herself the daughter of a mother state in Scotland, I suggest that it does honour to both. As it stands, the southern Athens can claim no definite parentage!

371 Pausanias, *ed* Fraser, V, 31.

APPENDIX D

EDINBURGH, THE ORIGINAL JERUSALEM

"Stately Edinburgh throned on crags," was Wordsworth's tribute to this famous city. Lord Blair aptly eulogised, "the eternal beauty of her site which nothing that man's vandalism can inflict is able to impair;" and Alexander Smith praised it as "the most picturesque city in the whole world."

Correspondingly of Jerusalem the old we have the words of Jeremiah, "the city that men call The perfection of beauty, The joy of the whole earth," (**Lamentations 2: 15**) - a claim which tallies with Edinburgh but completely fails to describe the dumpy, muddled city properly called *El Kuds,* which was never the Jerusalem of Bible history.

In the main text of this work I have produced a great amount of evidence to prove that Edinburgh was the original Jerusalem which King David captured from the Jebusites and made the capital of Judaea, the city not only of surpassing interest with its influence and wealth but which suffered extraordinary vicissitudes and yet ever recovered until Hadrian finally destroyed it, if not stone by stone, at least by overthrowing its principal edifices and expelling its inhabitants.

The very important point in conjunction with the evidence already given is that the topography of both cities was and is identical in all salient points owing largely to the fact the terrain demands it, as to make any vital change impossible, except that modern Edinburgh has stretched out much further afield especially with the New City, Princes Street and elsewhere to the north. We possess fortunately for comparison the graphic description of Jerusalem preserved at the time of its siege in AD 70, when Josephus, then commanding the Jewish defences, was taken prisoner by Titus. We possess also the record of Nehemiah, who went thither from Persia, and who describes in detail the repair to the walls and outstanding sites.

It is not difficult, therefore, to compare the topography of the ancient Jerusalem with Edinburgh, the more so since owing to the contours very little variation was possible. The main sites, such as the Castle height, Arthur's Seat, St Giles' Cathedral and the Law Courts, which occupy almost exactly the site formerly of Herod's Temple, as also the main thoroughfares of the Old Town, are unaltered, owing to the terrain, even to the steep wynds which Jerusalem also possessed like Edinburgh. The two former lakes of Jerusalem, the Pool of Siloam and Bethesda, no longer survive; but they did until recent centuries, under other names. Nor is there difficulty in tracing such sites as Mount Tophet and even Golgotha, the Place of Skulls, scene of the Crucifixion. The only difference, if any, is that the Jerusalem of AD 70 occupied Old Edinburgh and the modern and important Princes Street, now the fashionable residential quarter, was then the "new" suburb named Bezetha. Nor is it very many centuries since all the Scottish aristocracy possessed their city residences in the Old City, in Canongate or in one of the many wynds.

Little changes! What Gildas termed "a most ancient state" and the Venerable Bede the city *Giudi* was from time immemorial the *City of the Lion*, the proud emblem of Judah, as descended from Gad, which Gad, said Moses, "dwelleth as a Lion and teareth the arm with the crown of the head," (**Deuteronomy 33: 20**) being a clear allusion to the emblem or totem of Gad as a Lion *rampant*, his right arm raised and the lion, with open mouth and extended tongue, seeming about to tear it. It is *the Scottish Lion to this day* and is quartered in the arms of the United Kingdom. In offering a comparison between Jerusalem and Edinburgh the reader is requested to consult the map to clarify the main features.

I now give in detail:

1. In the Old Jerusalem, which ran from east to west, the two dominating physical features were the Mount of Olives in the east and the Hill (or Mount Zion), or David's City, in the west. The city was formerly fortified by three various walls and was protected also by lakes or swamps. The circumference of the outer walls, strengthened by 90 strong towers, embraced about four square miles.

Similarly the dominating features of Old Edinburgh are Arthur's Seat in the east and the Castle towering in the west.

2. The Hill of Zion - or David's City, or the Citadel, included the Royal Palace, and was strongly fortified. It was situated at the western extremity of a long hill or rise, which descended gradually to the east to the foot of the Mount of Olives in exactly the same way as the Castle today stands on a height which descends steadily to the base of Arthur's Seat.

This long hill from the Citadel eastward was cut through or divided by a narrow ravine or valley named the *Valley of the Cheesemongers* or the *Tyropoean Valley*, which passed between that part of the upper city called Ophel and the continuation of the hill where stood immediately above it the *Temple of Herod*. Gradually descending, this hill passed through the residential and business centres generally, having many side streets of deep declivity on either side.[372]

(This description is duplicated precisely as from Edinburgh Castle, with the Esplanade and Castle Hill answering to Ophel, finally descending to the eastern termination of the Canongate. This continuous descent is also interrupted by a former ravine or valley known as George IV Bridge, a thoroughfare raised artificially in at least three periods. The hill's continuation crowned by St Giles Cathedral and the Law Courts.)

3. Josephus prefers to describe this long hill, intersected by the valley, as two hills, calling the lower one Acra,[373] where stood the fortress Antonia adjoining the Temple. "The city," he says, "was

372 Josephus, *Wars*, V, 4, 1.

373 **ED Note**: Sunni Muslims today regard Temple Mount in the present Jerusalem as the third holiest site in Islam, the location of Muhammad's "night journey" and "ascent to heaven". (*cf* the all-too-similar-to-be-coincidental "night journey" of Nehemiah and "ascent to heaven" by Ezra.) It is one of the most contested religious sites in the world. Both Israel and the Palestinian Authority claim sovereignty over it, and it remains a major focal point of the Arab–Israeli conflict. The present site is dominated by three monumental structures: the al-Aqsa Mosque, the Dome of the Rock and the Dome of the Chain. Currently it can be accessed via eleven gates, ten reserved for Muslims and one for non-Muslims, with guard posts of Israeli police at each. Erroneously identified with Mount Moriah, Temple Mount was also formerly identified with Mount Zion. It is the holiest site in Judaism, where the "divine presence" (consuming fire?) was manifested more than any other place. Many Jews will not walk on the Mount itself, to avoid unintentionally entering the area of the Holy of Holies (where the High Priest communicated directly with "God"), in case some (dangerous?) aspect of the "divine presence" should linger at the site.
The Acra, or Akra, was a fortified compound in Jerusalem built by Antiochus Epiphanes, the Seleucid King, following his sack of the city in 168 BC. Benjamin Mazar, during excavations in 1968 and 1978, by the south wall of the Mount, uncovered "features", including barrack-like rooms and a large cistern, erroneously connected to the Acra.

built upon two hills which are opposite one another and have a valley to divide them asunder; at which valley end the corresponding rows of houses on both hills. Of these hills, that which contains the upper city is much higher, and in length more direct... The other hill, which was called Acra and sustains the lower city, is of the shape of a horned moon." Over against this there was a third hill, but naturally lower than Acra and parted formerly from the others by a broad valley.[374]

Reversing this direction, the main thoroughfare of Jerusalem proceeded uphill from the Water Gate at the eastern extremity of Acra, with gradually steepening declines on either side, especially that facing the Valley of Jehoshaphat on its north. It passed by the Lower Market Place and thence to the "High" which culminated at "the Street of the House of God" (**Ezra 10: 9**), otherwise the "Broad Place" where stood the Temple on the summit of the hill called Moriah or Mount Moriah, its great portico facing to the east. Then followed the ravine called the Valley of the Cheesemongers.

The above compares completely with Old Edinburgh's High Street leading to Canongate or the reversed ascent. The third hill, divided by a valley, opposite Acra, represents the Cowgate in Edinburgh. Josephus mentions a fourth hill opposite Acra on the north, named Bezetha, separated from Acra by a deep valley known as Jehosaphat's Valley, where lay the Pool Bethesda with its healing waters. It was included in Nehemiah's walls. The increase of population led to the development of this fourth hill which stood on high ground north of the Temple and the Tower Antonia. The Tower prevented the inhabitants opposite from obtaining a clear view of the Temple. The Valley of Jehoshaphat is now occupied by the main railway station and East Princes Street Gardens. Formerly there was a body of water here called Nor Loch, answering to the original Pool of Bethesda. Bezetha was originally North Back of Canongate, Calton Hill, and what is now Princes Street.

374 Josephus, *Wars*, V, 4, 1.

EDINBURGH CASTLE WITH THE NOR LOCH IN THE FOREGROUND
Part of an engraving by John Slezer, *circa* 1690

4. The Upper City, divided from Acra by the Tyropoean Valley, led first to the Upper Market Place, followed by the broad area of Ophel or Mount Ophel - the ancients used the word "mount" indiscriminately to designate a hill or height - which reached to the entrance into the Hill of Zion/Mount Zion, or City of David. This bastion rose considerably higher, was rocky, and was separated from Ophel by a moat called Millo, which protected the barbican entrance into the Citadel beyond. The Market Place and Ophel were reached by steps and a steep pathway from the Valley below, but later a bridge was erected across the Tyropoean Valley to Acra, thus connecting the Temple directly with the Upper City. It was demolished by the Jews supporting Aristobulus during Pompey's siege in BC 70, who, when the Roman general held the Citadel and Upper City, retired to the Temple and Tower Antonia on Mount Moriah, both strongly fortified. Pompey, to obtain a footing on Mount Moriah, had to fill in part of the Valley, to bring up engines of war to break down their defences.[375]

The Upper Market Place corresponds with the Lawnmarket, and Mount Ophel agrees with Castle Hill and the Esplanade. Millo is the Castle Moat, which King David enlarged, and when Hezekiah flooded it, he drew on the adjoining "fountains" or

375 *Ibid*, I, 7, 2, 3.

lochs, and the brook Kedron that "ran through the midst of the land." (**II Chronicles 32: 4**)[376] Pompey filled in the valley or ravine, otherwise the Tyropoean Valley.

5. The Hill of Zion (God) or City of David, was the citadel where that monarch erected his *tabernacle,* and also his palace or fortress. Although seemingly impregnable, it was captured variously by Chaldeans, Persians, Syrians, Macedonians, Partheni and Romans. It stood on a high precipitous rock unscalable on three sides and was strongly walled. Joab, however, found an entry. (**I Chronicles 11: 6**)

The King's Palace emerged above "the great tower that lieth out," (**Nehemiah 3: 27**) and dominated Ophel and the city to the east. Beyond Millo (the moat) and the Barbican entrance stood, says Josephus, "the King's High Palace", courts, the House of the Mighty, four strong towers, baths, a guard-house, prison, dungeons, barracks, the "House of Zion", and other buildings, in addition to the tombs of the Kings. "So David dwelt in the fort, and called it the City of David. And David built round about from Millo onwards." (**II Samuel 5: 9**)

Not a vestige of the Hill of Zion can be traced in the present Jerusalem, but the King's Palace, the courts, prison, dungeons, barracks, and a chapel all exist, or did so formerly, in Edinburgh Castle. The House of the Mighty answers to the Old Parliament House (on the site of the original), adjoining the Palace or Royal Lodging, with Old Palace Yard and the Old Parliament House, below which exist a double series of stone-vaulted chambers of great age, where doubtless the former Kings of Judah were interred, and where David buried his vast treasure.

One notable item of identification is Nehemiah's mention of the Half Moon Battery of the Castle, which faces eastward over the Esplanade. When that prophet repaired Ophel (now the Esplanade), the wall was enlarged and repaired from "the turning of the wall to

376 The Kedron may answer to the several underground streams from Arthur's Seat, passing along the Canongate, the water now used by many famous breweries for their "Edinburgh Ales".

the tower that lieth out from the King's High House by the court of the prison." (**Nehemiah 3: 25**)

The half-moon battery stands out immediately below the Palace, where were the old barracks of the Royal Bodyguard, and nearby is the State Prison. It meets the situation completely, and formerly carried a tower called "David's Tower". Other references of Nehemiah relate to repairs to the Castle, its defences, and the sepulchres of the Kings.

6. The Tyropoean or Cheesemongers' Valley is another of the characteristic features which absolutely identify Edinburgh with Jerusalem. This original valley or ravine was a market-place below the Palace. It was partly filled in by the Maccabees but was bridged across the top, thus uniting the two hills, but the bridge was destroyed in Pompey's siege, and he had to build it up to enable his engines of war to attack the Temple and Fort Antonia on the Acra Hill. The present George IV Bridge was built between 1836 and 1845. Long ago the ravine completely isolated the two hills.

7. The Tower Antonia was erected by Herod the Great, according to Josephus, at the corner of the Temple Cloisters, on its north-west, to defend the Temple. It was built on a rocky foundation about 84 feet in height and added to artificially. It was a powerful fortress with round towers at each angle, like so many Scottish castles.[377] Titus, during his siege, found great difficulty in taking it by assault for it was very strongly fortified and manned. Afterwards, like the Temple, it was thrown down stone by stone.

Whilst there is no direct evidence of its existence, as in the circumstances there could not be, it is of significance that one of Edinburgh's puzzling antiquities is known as the Mound. Its vestiges, a vast and ugly accumulation of stones and soil, bisect the head of the Old Town and the Castle in Western Princes Street Gardens, the valley on their north. It was called "Geordie Boyd's

377 Josephus, *Wars*, V, 5, 8.

Mud Brig", but in 1781 its mass was largely utilised with other rubbish for the foundations of new streets *etc*. It was employed for the foundations of the Royal Academy and the National Portrait Gallery and for the building of the highway leading from Princes Street to the Old Town and Castle, which divides Prince Gardens in two. Local antiquarians cannot explain who was "Geordie Boyd" or how his "Mud Brig" assumed such vast proportions, or from whence came such an accumulation of *materia* from the very area where the Tower Antonia had stood, and the Castle above.

8. The Temple of Herod incurred severe priestly criticism, despite its magnificence, because he placed a golden eagle over the entrance, and strict Jews accepted no other symbol of divinity than fire, the Moses dogma. Built on the site of the former Solomon's Temple and that of Zerubbabel, it stood on the crown of the hill known as Mount Moriah. With the Tower Antonia abutting on its north-west extremity, and towering at the head of the High (the High Street of Edinburgh), it covered the area of the present Cathedral and Law Courts at least. It faced to the east and must have presented a glorious sight when the early sun shed its rays upon a frontage, as Josephus says, covered with plates of gold of great weight.[378] The edifice itself was built of white stone "like snow". St Giles' Cathedral and the Law Courts now occupy the site of the Temple.

9. The Pool of Siloam lay in the south of the city, says the same authority, to which the Tyropoean Valley extended. It had "sweet waters in great plenty" and lay against the old city wall which skirted it. Nehemiah describes how he rode to the Valley Gate, then the Dung Gate near the King's stables, where he viewed the broken walls, then to the Fountain Gate and returned to the King's pool or Siloam. The King's garden of the Palace nearby lay in the vicinity, for he mentions those who repaired the Dung and Fountain Gates, "and the wall of the King's gardens and unto the stairs that go down from the city of David." (**Nehemiah 3: 15**) These referred to the south-west of the city. The Valley Gate led from the end of the wall to the Valley of Hinnom.

378 Josephus, *Wars*, V, 5, 6.

EDINBURGH CASTLE FROM THE VENNEL
Jean Caude Nattes, 1800

South and south-west of Edinburgh was formerly a mere of some size called Old Borough or South Loch, which originally embraced the area today occupied by the Meadows, Heriot's School, the Royal Infirmary, George Square, and in fact from Bristo Port at the furthest extension of George IV Bridge to Meadows Muir in the west, extending southwards some distance. West Port (the Valley Gate of Jerusalem) stands at the head of the Vennel, formerly a lane which followed the boundary of the ancient city wall; it points to the situation; it may be identified with the Fountain Gate of Nehemiah, and it seems to indicate that the wall of Edinburgh followed very closely that in use by the Jews. Dung Gate of Jerusalem compares with Dung Port, near the original King's Stables of Edinburgh and although it is not certain of the Cow Gate, it may answer to the Gate Miphkad, through which the bulls of sacrifice were driven to the Temple for slaughter. In 1693, Slezer, in his work **Theatrum Scotiae**, says that Old Borough Loch extended to the Cowgate and that iron rings were still to be seen fixed to the walls of houses where people tied their boats. The loch, which became a marsh, was drained in 1722.

10. Pool of Bethesda: This notable lake at Jerusalem's door was situated in the Valley of Jehoshaphat between David's city and the new city Bezetha on its north. It lay nearest the Sheep Gate, was surrounded with a colonnade, and was used for bathing by the populace. It was said to have possessed valuable chemical qualities. Jerusalem possessed an adequate water supply from natural sources including the brook Gihon, which descended from the Mount of Olives and caused by Hezekiah to be taken by a conduit to the western side of the City of David. (**II Chronicles 32: 30**) Its waters probably fed the Pool of Bethesda. Pontius Pilate laid an aqueduct over 20 miles distant to bring water into the city when the population so largely increased.

The present Jerusalem has no traces of either Siloam or Bethesda, although a small pond called the *Birket Isra'im* is supposed to represent it. Usually it is dried up. Siloam is identified with a pool of brackish water about 18 feet in diameter which also dries up. Bethesda in Edinburgh answers to Nor Loch and began about where Princes Street railway station stands and stretched along to the foot of the Castle or a little beyond.

11. The City of Edinburgh in all main particulars regarding streets and other notable features accords with old Jerusalem. The hill Acra has been described as "The High", and it led upwards from the Lower Market Place, ultimately called the Street of God in the vicinity of the Temple. Parallel with this hill but not so high as Acra lay another hill, separated by a lesser valley.

The Cowgate, to the south of Canongate and High Street, answers to the second hill, and is separated by a slight valley. Near the base of Old Edinburgh was the Netherbow, the Gate to the upper city, described as a barbican-like structure, which may have existed in Roman times. From here the former Leith Wynd leads to that port and another goes south. The Canongate was the main avenue from the city to the Palace, of great historical importance, but today a place of squalor and shabbiness. It was an ecclesiastical borough on its own, apart from the Cathedral, whose claims were urged by Sir

Walter Scott, in connection with Holyrood House, whose traditional founder was a Saint David, a fabulous personage.

In St John's Street, which enters the Canongate by an archway, stands the Kilwinning Lodge of Freemasons, believed to be the oldest existing Masonic Lodge in the world. It is dedicated to St John the Essene, and the Essenes in the later history of Jerusalem after the fall, became a most important sect, possessing a "house" or lodge near one of the Gates of the city, called the Gate of the Essenes after them. From the time of the overthrow, and perhaps before, Edinburgh here possessed its own magistrates *etc,* as in the case of York, and had its own church by the Tolbooth.

Of its other streets we possess no names, although Josephus describes the steep streets many of which the rulers tried to level up towards the Temple area. The Cowgate and Holyrood Road run correspondingly in the same direction as the Canongate and the High Street, and are separated by a valley as described by Josephus.

12. The Mount of Olives, as we gather from the Scriptures, overlooked and dominated Jerusalem and was regarded as a sacred height. As its name portends, it was planted with olive groves and also had oaks and myrtle trees. On a flank of it lay the King's Gardens belonging to the former House of the Forest of Lebanon, built by Solomon, the later famous Garden of Gethsemane.

King Arthur's Seat, 822 feet, dominates Edinburgh from the east as did the Mount of Olives. Its lower heights, ringed with former lynchets and terraces, yield evidence of the time when the olive and the vine could flourish here as in other parts of Britain. The olive was traditionally first cultivated by the Hyperboreans and taken by Hercules to Greece. Buried in the soil, bronze swords and *celts* have been found which indicate the great antiquity of this outstanding height. One Jewish coin was mentioned by Sir Daniel Wilson in his **Prehistoric Annals of Scotland**, bearing the effigy of a man in a turban and with the inscription in Hebrew "Solomon ben Isaac".[379] Near Salisbury Crags (550 feet above sea) is evidence of a past tremendous physical appulsion causing a deep fracture, with

379 I have been able to discover no record that Arthur's Seat has ever been scientifically examined by archaeologists.

Samson's Ribs (suggestive of the god Hercules, the hero Samson, whose mission at the time of the Flood was to throw down huge rocks and stones from above at the behest of the gods), where the bare basaltic columns dip downward to the lower road. This remarkable so-called geological "fault" by the presence of basaltic columns must relate the event to that dramatic period of the Great Catastrophe as described by the prophet Zechariah, who was in Jerusalem at the time, and describes the miraculous escape the city had on that momentous occasion, when the Mount of Olives was thus afflicted, in these words:

"Then shall the Lord go forth … and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, toward the east and toward the west, and there shall be a great valley; and half of the mountain shall remove toward the north, and half of it toward the south." (**Zechariah 14: 3-4**)[380]

THE TWIN PEAKS OF THE MOUNT OF OLIVES
(Arthur's Seat)

Arthur's Seat in every way compares with the Mount of Olives, from whose height, once a year, after the destruction of their city by Hadrian, the Jews were permitted to gaze on the ruins of their holy city.

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380 Like other Biblical prophets his works are *ex post facto* accounts.
ED Note: "Then shall the Lord go forth … and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem..." Shades of Blake – who was very knowledgeable about ancient "magic" and its uses. In this passage is encapsulated much of the history of religion. This "Lord" was no kindly bearded man, but a deadly weapon, which likely brought about the Great Catastrophe so innocently regarded as a natural disaster by Comyns Beaumont.

13. King Solomon, after completing his temple, erected his own house or palace near the Mount of Olives. It was by no means solely a royal residence, but here he administered the law and held court for the hearing of causes and pleas, where he became so greatly renowned for his wisdom. It had two quadrangular pillars and a court of prodigious size wherein the king, seated on a throne of ivory, delivered judgment.[381] It was called, perhaps colloquially, the House of the Forest of Lebanon, because it was built of oaks and cedars from that renowned area. It was Solomon's "own house" (**I Kings 7: 1**). The Jewish **Targum** places it near the city, and its gardens lay alongside the Mount of Olives and were watered by the brook Gihon.

The site occupied by Holyrood House may be considered in relation to Solomon's "own house", for its position, just outside the old Edinburgh and yet facing its main entrances, looking toward the Temple and Royal Castle, speaks an ancient claim, as Sir Walter Scott realised but knew not what. The tradition regarding Holyrood was that St. David - of whom nothing tangible exists and who may well have been King David when Christian saints replaced pagan gods and princes - Edinburgh's patron saint, erected an abbey on this site, because near Arthur's Seat he was attacked by a huge white stag, and by some miraculous means a fragment of the Holy Rood was placed in his hand, seeing which the beast turned and fled. This bears all the marks of a mediaeval pious legend, but behind it lies the tradition of an early edifice where the royal palace of Holyrood now stands. It is seen moreover that the site of the present House fits completely into the remainder of the old Jerusalem and its environs, adjacent originally to the Garden of Gethsemane.

14. The Valley of Hinnom and Golgotha is another most important feature of Jerusalem to all Christians. The Valley of Hinnom, which led to the city of that name, passing by Golgotha, lay west of Jerusalem, and had a bad reputation for in the Valley stood a "high place", a Hivite[382] altar where Solomon had erected altars to the

381 Josephus, *Antiquities*, VIII, 5, 2-3.

382 **ED Note**: According to the *Table of Nations* (Genesis 10), the Hivites are one of the descendants of Canaan, son of Ham. (Also I Chronicles1:13-5). A possible origin of the name

deities Astarte, Chemosh, and Milcom.[383] (**II Kings 23: 13**) Josiah had thrown them down and defiled them. "And he defiled Tophet, which is in the Valley of Hinnom, that no man might make his son or daughter to pass through the fire unto Moloch." (**II Kings 23: 10**) Not very far distant were buried the corpses of the great army that was besieging Jerusalem at the moment when the Almighty destroyed 185,000 men of the Assyrian army, comprising those called Gog and Magog, by a *mighty Blast, in a fraction of time*, as described by Isaiah. The area was appropriately named the "Valley of Slaughter". Jeremiah says:
"The days come that this place shall no more be called Tophet, or the Valley of the sons of Hinnom, but the Valley of Slaughter." (**Jeremiah 19: 6**)

Ezekiel describes this shambles in some detail, of the stench occasioned by the rotting corpses, and states that anyone passing who saw a hand or foot protruding was to put up a mark so that the grave-diggers might inter it. He said they should call it "the valley of the multitude of Gog." (**Ezekiel 39: 11**) This fits in completely with the Great Catastrophe whereby the territory in question obtained the name of *Lanach*. (Gael. "Lightning"), which name is still borne by the adjoining region of *Lanark*-shire, where coal is mined in quantities. In the past, this area was called *Damnia*, or "the Damned".

This Valley of Hinnom or Hamon-Gog, Valley of Slaughter, Valley of the Rephaim (Giants), became subsequently Golgotha, the place of Gothic skulls, the invaders being generalised as Goths in this age

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may be in the Hebrew word *chava*,"tent dweller." According to traditional Hebrew sources, the name "Hivite" is related to the Aramaic word *Khiv'va* (HVVA), meaning "snake", and related to the word *'awwiah* in Galilee, meaning "serpent". Both these derivations unwittingly confirm Comyns Beaumont's theory. Taking the latter case first, it makes sense in terms of the catastrophe that the people who lived in the area where the serpentine "comet" landed (or who were associated with the "serpents" of Moses) would have such a name attached to them.
Regarding the term *chava* for "tent-dweller", we can pinpoint the area even more accurately, for this word is still used in north east England as a derogatory term, meaning "vulgar" or "common". In terms of identification of Jews as Gypsies, and the eternal battle between the *Jocks and the Geordies*, or the *Eochaidhs and the Gorjios* (still used as a term for non-gypsies), the area is further identified as Northumberland, the "Palestine" area separating "Judaea" and "Syria." (*When Titus marched his armies to the siege of Jerusalem he concentrated his forces at Caesarea. It became the civil and military metropolis of so-called PALESTINE*).

383 **ED Note**: This term is still in use today in the esoteric circles of the military. "*MILCOM: The Premier International Conference for Military Communications.*"

which buried their tens of thousands suddenly destroyed by the act of the "Almighty", in the 14th year of Hezekiah, killed in a flash by awful lightnings in the area where the skulls and bones remained a grim memory of the dramatic past, a miracle by the direct intervention of Heaven which saved the city from collapsing into their hands. If ever there were a miracle such was this "celestial intervention" - as believed in subsequent ages.

It was there, at Golgotha, "the place of a skull, which is called in the Hebrew Golgotha; where they crucified him." (**John 19: 17-8**)

TOPHET, NOW CORSTORPHINE HILL
Nasmyth (18c)

The Valley of Hinnom lies on the main road to Falkirk, and reaches Corstorphine Hill some two miles from the capital, now the middle of a golf course, where, there is little doubt, stood originally Tophet, "the High Place", the place of sacrifice. Another three miles on, the road reaches Gogar, Gogar Mount, Gogar Village, Gogar Burn and other landmarks bearing the name Gogar: It retains the name *Gog* to this day. Gog himself was in Scripture the leader of the Goths in the reign of Hezekiah. The Romans called this area *Gugernum*, only a

variation, and had a military station hereabouts. Here, in truth, is the place of ill memory, which later became Jerusalem's dungheap. It offers little to the eye but it is redolent with memories of an immortal event in the history of man.

The original Hinnom itself requires mention. The valley of Hinnom leads, today as long ago, from Edinburgh to Stirling, and it passes by Falkirk. The **Antonine Iter** terms the fifth fort along the Antonine Wall from the east to the Clyde, as *Hunnum*, differing from Hinnom only in the vowel pronunciation. Ravennas calls it *Onno*. Gildas mentions it in connection with was also *Camelon*, the Camululodunum of the Romans. In other words it was Falkirk, a part of the territory of the Attacotti of Dumbarton, earlier, Athenians!

15. Now we turn to Joppa, the port of Jerusalem, which, according to Josephus, "was not naturally a haven for it ends in a rough and straight shore." There were dangerous rocks, he continues, "and the north wind beat upon the shore and dashed mighty waves against the rocks", and when this "black north wind blew a gale it dashed ships against one another and carried some of them out to sea."[384]

THE FISHWIVES' CAUSEWAY.

PICTURE: JOHN ARTHUR, LEITH HISTORY

This description applies faithfully to Joppa, now a part of Portobello, a straight, unsheltered beach, but is untrue of the Joppa

384 Josephus, *Wars*, III, 9, 3.

now called Jaffa in the Mediterranean. The latter is situated by a hilly promontory, and the port, admittedly small, is protected by a ledge of rocks running north and south. It lies at no less than 31 miles from Jerusalem, but Joppa, by Edinburgh, is under four miles from the centre of the city. The ancient causeway, connecting the two places, is called the Fishwives' Causey, and explains, as the Mediterranean Jaffa could never do, owing to distance over very hilly country, why Tyrian fishermen were able to sell their catch in Jerusalem on the Sabbath, an act regarded as profane by the rigid Jewish sects. It also explains why Josephus could give credence to the legend that Andromeda, the beautiful daughter of Cepheus, king of the Ethiopians (or Red-Heads), was bound to a rock near Joppa to be eaten by a sea-monster to appease the god Poseidon, and how Perseus rescued her. It is a legend *entirely set in the Atlantic zone*, with no affinity whatsoever with the sea off Israel in the Mediterranean. A Laird of the Maclean clan tried the same trick on his wife off Mull![385]

LADY'S ROCK, A SKERRY TO THE SOUTH WEST OF LISMORE, INNER HEBRIDES

385 **ED Note**: In 1527, Lachlan Maclean of Duart tried to murder his wife, Lady Catherine Campbell, a sister of Archibald, 4th Earl of Argyll. He rowed out to the rock one night at low tide and left his wife stranded there to die. Looking out next day from Duart Castle on Mull and seeing no sign of life on the rock, he sent a message of condolence to the Earl at Inveraray Castle, saying that he would bring his wife's body there for burial. When he arrived there with the coffin and entourage, he was taken to the dining hall, to find Lady Catherine waiting for him at the table. She had been rescued during the night by a passing boat. Neither she nor the Earl mentioned the incident and Maclean was allowed to make his escape. He was later murdered in his bed in Edinburgh by Lady Catherine's brother.

When the Romans altered the name of Jerusalem to Aelia, a name which survived for only a short time, they omitted to change that of Joppa also and thus left another clue to the real situation of the Jerusalem they wished to blot out of human memories. However, old names have a way of sticking, as has been seen in many instances in this work.

This completes an examination of the principal sites of Jerusalem, now Edinburgh, and it is surely impossible for any honest student of the history of the Jews to come to any other conclusion than that here stood the proud city of Jerusalem and that the Bible and classic history relating to it must confirm the conclusions advanced here. Its relation to the region has been shewn in detail with all possible references to prove the accuracy of its identification, and this is absolutely certified up to the hilt in relation to the topography. No coincidence could meet such characteristic features such as the Valley, now the George IV Bridge, separating the citadel from the Temple, the existence of the ancient Round in relation to the Tower Antonia, and the description of Nehemiah of the "tower that lieth out from the King's high house," and the characteristic Half Moon Battery; nor of the existence of the two bodies of water just as in Jerusalem or of the evidence of Arthur's Seat as the ancient Mount of Olives; and finally to trace the position of Golgotha, the Valley of Slaughter, exactly where it should be, in the ancient region of the Damned. Everything fits into its true place.

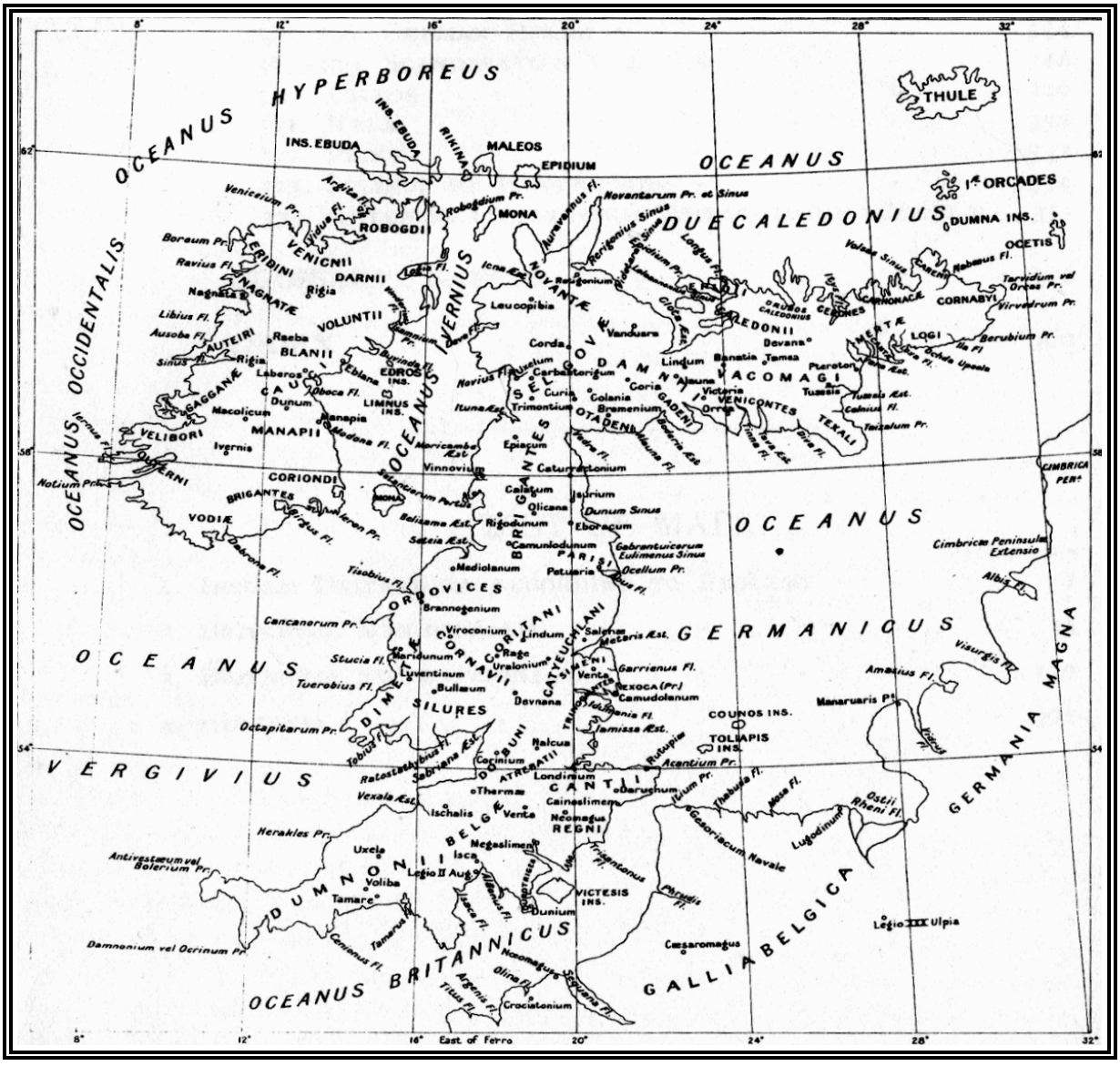
Before completing this analysis there are two items worth recording. In the main text I drew attention to the later name of Edinburgh in connection with the Danes (who called it "Hedin's Eyio"), suggesting that it related to the never-closing Eye of Odin, and Odin, I mentioned, was the same leader or teacher as Moses, as confirmed in many ways. The Scandinavian **Eddas** state that Odin was a "Jotun" by birth, and confirmatory of this, the ancient Danish **Vetus Chronicon Holsatiae** says of him, "The Jutes are *Jews of the tribe of Dan* and the Jutes, Angles, and Saxons are kindred nations."

Thus it is intelligible if the great city of the Jews were the *Eye of Odin*, or, as the saying is, the *Apple of his Eye.*

Another curious sidelight turns on the character of the citizens of Edinburgh in so many ways having a resemblance to the ancient Jews, who were proud, obstinate, hard-working, courageous but very intolerant in religious matters. In Drysdale's work, he relates how one Gilbert Blackall wrote a book entitled **From Holy Ylande to Strathboggie in the North of Scotland**. He arrived in a ship at Leith, Edinburgh, on Easter Saturday in the year 1637, and wrote indignantly, "Twelve hours *chapped* (chimed) as we entered Leith and our Puritans were at that time as halfe Jewes; for they had forbidden al servile work to be done Saturday at *noone* until the next Monday under great penaltyes,"[386] This severe Sabbatarianism of Edinburgh - and incidentally largely in Wales and the West - may be as ascribed to those who managed to remain in the once Holy City by adopting the Mosaic type of Christianity such as followed by the Covenanters. It indicates the tenacity of hereditary qualities.

386 William Drysdale, *Old Stories of Stirling*, II, p 98.

MAPS

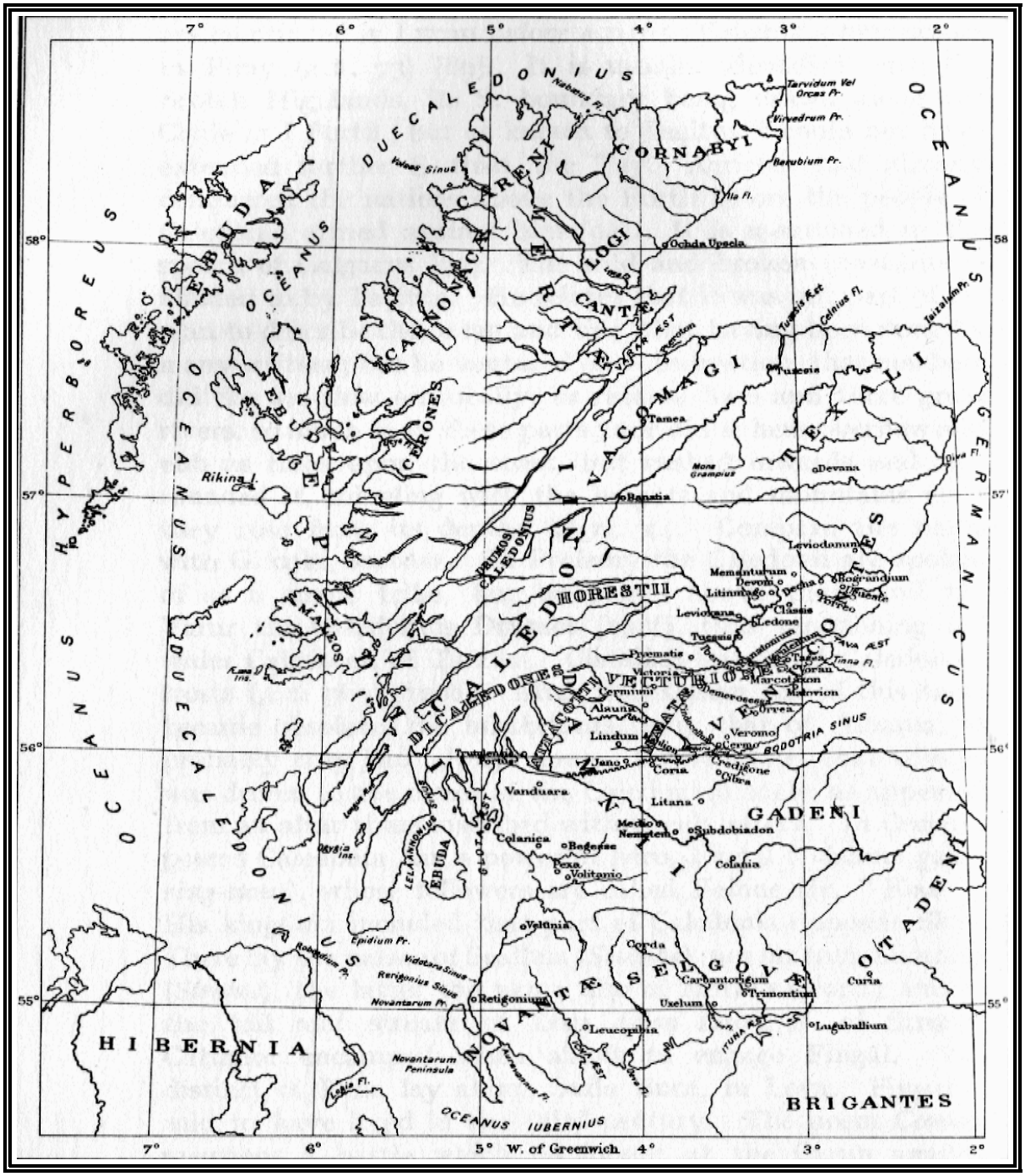


INSULAE BRITANNICAE

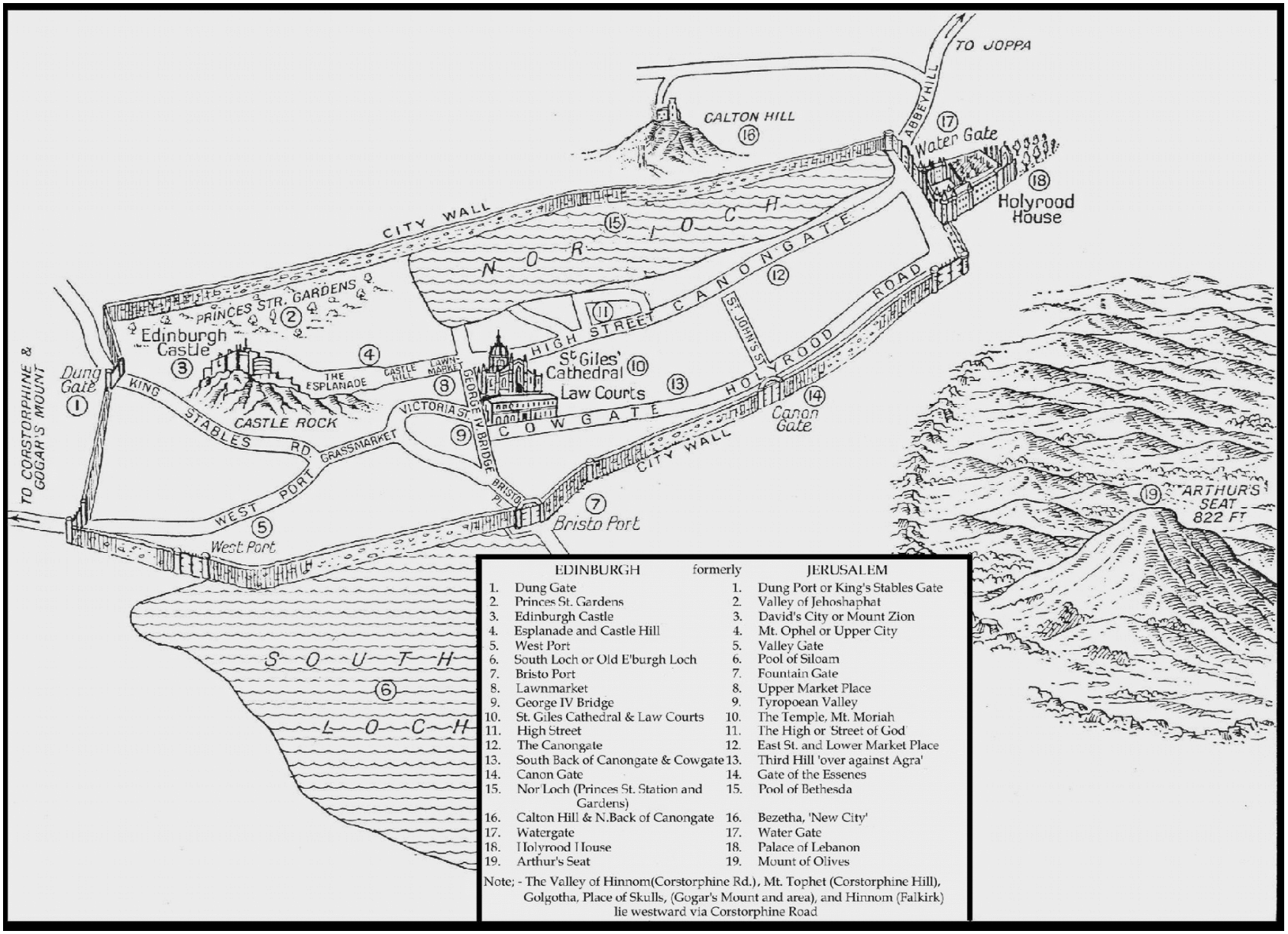
Ptolemy

BRITANNIA MERIDIONALIS[387]

387 Taken from Whatmore, *Insulae Britannicae.* He adds: "*Venta (Icenorum)* should be at E. Long. 0° 33'. Lat. 52° 55'."



BRITANNIA SEPTENTRIONALIS



EDINBURGH		formerly	JERUSALEM
1.	Dung Gate	1.	Dung Port or King's Stables Gate
2.	Princes St. Gardens	2.	Valley of Jehoshaphat
3.	Edinburgh Castle	3.	David's City or Mount Zion
4.	Esplanade and Castle Hill	4.	Mt. Ophel or Upper City
5.	West Port	5.	Valley Gate
6.	South Loch or Old E'burgh Loch	6.	Pool of Siloam
7.	Bristo Port	7.	Fountain Gate
8.	Lawnmarket	8.	Upper Market Place
9.	George IV Bridge	9.	Tyropoean Valley
10.	St. Giles Cathedral & Law Courts	10.	The Temple, Mt. Moriah
11.	High Street	11.	The High or Street of God
12.	The Canongate	12.	East St. and Lower Market Place
13.	South Back of Canongate & Cowgate	13.	Third Hill 'over against Agra'
14.	Canon Gate	14.	Gate of the Essenes
15.	Nor Loch (Princes St. Station and Gardens)	15.	Pool of Bethesda
16.	Calton Hill & N.Back of Canongate	16.	Bezetha, 'New City'
17.	Watergate	17.	Water Gate
18.	Holyrood House	18.	Palace of Lebanon
19.	Arthur's Seat	19.	Mount of Olives

Note; - The Valley of Hinnom(Corstorphine Rd.), Mt. Tophet (Corstorphine Hill), Golgotha, Place of Skulls, (Gogar's Mount and area), and Hinnom (Falkirk) lie westward via Corstorphine Road